

JOURNAL
OF
THE NATIONAL
INDIAN ASSOCIATION

IN AID OF SOCIAL PROGRESS IN INDIA.

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THE Report of the first Annual Meeting of the Association held in Bristol, which appeared in the December Journal, gives satisfactory evidence that the minds of influential and enlightened persons are awakening to the importance of our giving, as a nation, a greater amount of sympathy to the vast empire which has been so wonderfully placed under our Government, and, in order to be in a position to feel and to express that sympathy, to become more individually acquainted with it. The Bristol Committee's Report, which accompanies this Journal, shows that something has already been done to carry out the objects of the Association, and that preparation has been made, both in this country and in India, to develop them more fully, in the year on which we are entering. The Branch Associations will, it is hoped, act vigorously, each in its own special way, in promoting the objects. "The formation of that Society," the chairman of the meeting, the Mayor of Bristol, said in his opening address, "was to clear away misconceptions, to lift the veil that hung between them and that great country, and to let them understand something about its native inhabitants, what their wants were, and what they could do for them." The Committees of the various towns should at

once commence active operations, and it is hoped that they will take immediate measures for promoting the circulation of the Journal.

An interesting feature of the history of the Association of the last year is the visit of Babu Sasipada Banerjee with his lady to this country. This is the first instance we are aware of, in which a Brahmin gentleman has so emancipated himself from the shackles of custom as to take his wife across the great seas to a distant country, thus leading the way for further progress; he is hitherto also the only one who has come to this country expressly to learn our institutions, and thus to enable himself on his return to be still more useful to his countrymen. He had prepared himself to benefit by such a journey by the long course of self-denying and devoted effort for the improvement of his town's-people, of which some account has been given in various numbers of this Journal. This voluntary labour was undertaken during hours which would be generally devoted to relaxation, by gentlemen engaged as he is in official duty for the Government. Such engagements, however, as well as his position as honorary secretary for the Municipality of Barahanagar, have prepared him to look with a more discriminating eye and with deeper interest on the various institutions of our country, and we are glad to learn from him that he has found his visit to us of far greater value to him, than he had even imagined could be the case. The circumstance of his being accompanied by his wife, while limiting his power of travelling as much as he would otherwise have desired, enabled him to become more intimately acquainted with the real character of English society and homes;—these he has often stated to be, in his opinion, the most important of British institutions, and at the foun-

dation of our greatness. He hopes to carry back to his country ideas and influences from them which may greatly aid his future usefulness. Arriving in England at a time of the year when London society had separated, he has nevertheless received everywhere a most kind and hospitable reception in our principal cities, where his amiable and estimable character and conduct made him a cherished guest. He has also been favoured with an interview in London by his Grace the Duke of Argyle, as well as by other noble and distinguished persons. He sails with his wife and little son Albion, the first British-born Brahmin subject of Queen Victoria, on the fifth of this month, for Bombay, and carries with him, not only the heartfelt sympathy of all who have known him, but many valuable tokens of their respect and regard.

We are grieved to hear that a new case has arisen in India, belonging to a class which denotes a serious defect of organization on the British Indian Government. We cannot pretend to know the facts in detail when grave quarrel arises between the Government and an Indian prince; nay, we believe the complaint of Indians themselves is that the facts are buried in secret documents. We point only at the unsound nature of the process, which ought to be one of public law. From a pamphlet printed in 1865 we quote the following passage :—

“It is but the other day that an Indian prince appealed against an Executive decree which had deprived him of his royalty, and thereby ejected all his countrymen and kinsmen from high office. His cause came before Parliament, and was voted down in an empty house by ministers and placemen! Without assuming that the vote was unjust, it may be judged monstrous to eject all natives from high office because their prince has misbehaved. In any case Indians will never become

loyal to British rule if their complaints against the local Executive are heard, *not* in an independent Court of Law, by judges sworn to do public justice, but by men banded as partizans, and virtually judges in their own cause."

When, in 1858, the Queen took possession of India as Empress, her proclamation guaranteed to the Princes of India secure tenure of their thrones. No English duke would be able to afford to oppose the Government if he could be ejected from his estates by the pen of the Home Secretary. That a public legal process ought to precede the deposition of an Indian prince is with us an axiom. But, until some independent court adequate to judge the case shall have been established, the English Parliament must be a Court of Appeal, and must esteem their position to be strictly judicial, unless we are willing to drive all the Princes of India to despair. Deputies from the Rajah of Tonk are now come to England to demand a tribunal and legal address. It is earnestly to be hoped that Members of Parliament will not absent themselves from the debate as on former notorious occasions. Such disappointment to Indian reliance on British justice may hereafter bear bitter fruit.

We have generally less acquaintance with the Mahommedans of India than with other portions of the native population. We are therefore happy to receive a paper on the subject, from one of our correspondents who has had ample opportunities of becoming acquainted with them :—

THE MAHOMMEDANS OF INDIA.

Although the condition of the Mahommedans of India, and the peculiar grievances of which they complain, are matters familiar enough to politicians and public writers in India, we suspect they form a chapter in modern Indian history more than usually obscure to the English reader. It is probable that until Dr.

Hunter's recent work* put the state of the case plainly before the public, the general opinion of those who held any opinion at all upon the subject was, that the Indian Musalmans were a tolerably well-to-do and contented class—as contented, that is, as the usual run of British subjects. All, however, who have known anything of India during the last ten or fifteen years have been aware that the whole Mahommedan population, of Upper India at all events, has been seething with an ill-suppressed discontent. In round numbers, there are about thirty millions of this faith in India altogether. They are of course split up into sects and schools, but except so far as they have been influenced by the Hindus, among whom they dwell, and some of whose customs and social habits certain classes of them have adopted, they are not separated as the latter people are by caste divisions.

The most important movement which has agitated the Mahommedan world for many years is that known as the Wahabee movement. It has recently attracted attention in this country in consequence of an allegation made in certain quarters that the late assassination of Mr. Justice Norman in Calcutta was in some way connected with this movement. This tragedy took place after the appearance of Dr. Hunter's book; while therefore we shall look in vain in his pages for any allusion to an event which, when he wrote, was not of course anticipated, he is a valuable witness as to the *a priori* probability of Wahabee fanaticism arming an assassin with a deadly weapon, or turning its point against the highest judicial officer in the country.

The past history of the fanatical Mahommedans of the North West Frontier is as full of interest as it is full of warning. We cannot enter upon it here. The reader who delights in the sensational incidents of history, and in tales of adventure and military operations, will find plenty of such *pabulum* in the first half of Dr. Hunter's book, which is taken up with a rapid sketch of the people who are now known in official records or in

* Our Indian Musalmans, by W. W. Hunter, LL.D.—London: Trübner and Co., 1871.

recent history as the Sittana Fanatics. This tribe, or colony, or band, for it is not easy to select an expression that will adequately describe the followers of Sayed Ahmed, has ever since 1826 to the present time been an unceasing cause of constant trouble to their neighbours—formerly Runjeet Sing, more recently the British Government. How the colony was originally founded by Sayed Ahmed, how it became the nucleus of Mahommedan disaffection, how it spread a net-work of conspiracy over the whole of Hindustan, how it has fed and is fed upon Mahommedan fanaticism, how it has at various times endangered the peace of India, and at one period very seriously threatened British power, how it has kept up a state of chronic war for forty years and more, and is still actively breeding fresh troubles and disaster, the reader may learn from Dr. Hunter's pages and from those of Mr. I. T. Prichard, who in his second volume of his Administration of India has given a somewhat detailed account of the military operations against these fanatics which took place within the period embraced by his history.

It is, however, with the second portion of Dr. Hunter's book that we have more particularly to deal. For after sketching the rise and progress of the fanatical colony, and discussing the question whether the tenets of the Musalman religion admit of Mahommedans living peaceably under the sway of a Christian ruler, he passes on to the question whether our Mahommedan fellow-subjects have a real grievance which would justify them in assuming that attitude of hostility with which they are at any rate credited, whether it be true or no that they are actuated by a hostile and unfriendly spirit.

It is unquestionably true that the Mahommedans of India have not been influenced by that desire for progress, which has of late years been so apparent among the Hindus. They will themselves allow this. And they admit with regret that in education and in social progress generally, and more especially in the matter of Government employ, the Hindus have outstripped them. Dr. Hunter, who is a warm advocate for Mahommedan interests, though, as we shall presently show, a very unpopular one among his clients, admits this fact and adduces it as a grievance. It appears to us that he has

somewhat confused cause and effect. The fact cannot be disputed. It needs no proof. It is admitted by the Mahommedans with no inconsiderable amount of irritation, and accepted with a similar amount of exultation by the followers of the elder religion. But what is the cause of it? Are the Mahommedans themselves at all to blame? Are they altogether in fault? Or is the Government of British India to be held answerable for this, among its many other sins? Dr. Hunter seems to think the last proposition must be answered in the affirmative, and he gives, at p. 166, a table which shows that in all the branches of Government employ open to natives of India, there are only 92 Mahommedans to 681 Hindus.

Believing as we do that our Government exhibits no partiality to one class of its Indian-born subjects over another, that the schools and colleges and the Government appointments are open to Hindus and Mahommedans alike, we should naturally, on seeing the result of Dr. Hunter's researches, ask why the Mahommedans refuse to avail themselves of the means of education and of obtaining service under the Crown, which are within their reach. Dr. Hunter seems to imply, nay he does more than imply, that the fact alone is a proof of partiality on the part of Government, and forms a fair ground of complaint. We, however, cannot shut our eyes to the fact that as between Hindu and Mahommedan there is in Indian schools and colleges and universities a fair field and no favour; and if the Mahommedans have failed to take advantage of the means of improvement offered them, we should feel inclined to lay the blame rather at their own door, than at that of their rulers. That there have been many just causes of dissatisfaction in the mode in which Mahommedan endowments have been diverted from the purposes for which they were founded, that the Inam Commission was a source of grievous oppression, we can well believe. But that because the Mahommedans affect to prefer to modern European science and literature the philosophy and the literature of ancient Persia and Arabic, therefore the British Government is bound to reform all its educational institutions, and remodel its system to suit the views of extreme or ultramontane orientalists, if we may venture to use the expression, as Dr. Hunter, Mr. Leas and others would have it do, we cannot admit.

We have not far to look for the cause of the present unsatisfactory condition of the Musalman world in India. The Mahommedan power was displaced by British dominion. Before the English gained footing in the country, the Mahommedan was the superior, the Hindu the subject race: it was natural that the British conquest should have given rise to ill-feeling and dislike on the part of the race who could not but feel they were rivals to British power, and could not but acknowledge their defeat. What wonder that such feelings should be accompanied by a rooted aversion to the character and the institutions, social and political, of the English people? This unhappy feeling is the inevitable result of conquest; and the whole history of mankind proves it to be so. Moreover it is in accordance with all the instincts of human nature. Such bitterness of feeling is only to be removed by time. The acute sense of injuries recently received cannot be speedily obliterated. Events in these days pass rapidly, but the instincts of human nature are unchanged by the progress of modern times. And we are apt to forget in the excitement of passing events, how very recent an occurrence as regards the whole range of modern history, is the conquest of India by the English. This feeling has led to a passive opposition on the part of the Mahommedan population of India to the introduction of measures of social progress, because, under the circumstances, these measures must come to them more or less tainted with the stamp of English principles, Anglo-Saxon habits of thought, and above all Christian sentiment and philosophy.

Again, the two most active religious systems in the world are Christianity and Mahommedanism. The latter is the most formidable rival Christianity ever had, at least since the extinction of the heathen empire of Rome. In principle these two systems are each intolerant of the other. They are utterly antagonistic and irreconcilable. We have been told frequently of late by newspaper correspondents and other respectable authorities, that a good deal of the religious zeal that has for centuries individualized the Turkish people, has of late years yielded to a growing spirit of indifference, and that the Turks are rapidly losing the fanatical spirit which formerly distinguished them from other races. This does

not appear to be the case with the Mahommedans of India. The religious spirit is still active among them. With them religion is a living principle : it enters into every detail of their daily life, leavens their thoughts, their conversation, their feelings and their politics. It is in the very nature of things impossible for them to adopt a literature or institutions that reflect Christian thought and sentiments.

Wahabeeism is nothing but an attempt to revive the purity of the religion of Mahomet, whose system, the followers of the Wahabee tenets aver, has been overlaid with a mass of tradition and ceremony, which had no part in the system as it first emanated from its source. Wahabeeism stands to Islam in something the same position that Wesleyanism does to the Church of England as by Act of Parliament established. That the Wahabees however are all disaffected towards the British Government because several of their sect have been implicated in the Sittana conspiracy is as unjust an allegation against the whole body of Wahabees as it would be to assert that all Romanists are Fenians, because many of the Fenians who have been apprehended were Roman Catholics. Here it is that Dr. Hunter has given umbrage to his Musalman readers. His friendly advocacy of Musalman wrongs is more than counter-balanced by his covert, if not open, imputation, to Mahommedans generally, of disaffection.

The complaint which the Mahommedans make that they are not treated fairly in the matter of education has so far been attended to that (chiefly at the instance of Lord Mayo) certain privileges are to be accorded to Arabic literature in the university curriculum, which will go far to put Arabic on the same footing as English literature. But the very complaint which the Mahommedans make against the Government system of education, does not speak well for their confidence in their own system. At least they complain that they cannot send their children to the Government schools, because the education there imparted has the effect of loosening the hold which their religion has upon them. The education given in the Government schools is by no means of a proselytising kind. Absolute neutrality as regards religion is the fundamental principle of that education. And the objection taken to it by the Mahommedans seems

rather to indicate an uncompromising spirit of opposition to the study of Western literature and science, than a well grounded and reasonable apprehension of an undermining of the strongholds of their faith.

Great efforts we understand are being made to establish in Upper India a Mahommedan University upon a thorough Oriental basis, where Arabic and Persian literature as well as modern science and the literature of the West are to be studied under Mahommedan professors, through the medium of the vernacular languages of the country. The possible influence of language upon the religion and philosophy of whole nations has been pointed out by Max Muller. And the Mahommedans may be acting upon the soundest principles of philological science and self-interest in their attempt to depose English from its position, as the medium of primary instruction in schools and universities.

But although they may succeed by this means in erecting a firm fence around the dogmas of their faith, and thus protecting it from the inroads of modern science and general information, on the current topics of the day, they will increase instead of diminishing that which has been already made a subject of complaint, viz., the distance between them and the Hindus in the race of life. The fears thus expressed by the Mahommedans of India, have a remarkable resemblance to certain principles recently enunciated from the Vatican. We may respect the attachment to a religious system that sacrifices the interests of the present for the sake of the future, but it is obvious that the complaint that its followers have not the same chance of getting on in the world as other men, is but an admission that the system, whether it be Ultramontaniam, or Mahommedanism, or Buddhism, is not adapted for the successful administration of secular affairs. The Mahommedans of India, as it seems to us, must make their election. Either they must be content to cultivate dogma at the expense of their worldly interests: or if they wish to run in the race with their Hindu fellow-subjects, they must submit to the same conditions—those conditions being the qualifications for becoming useful members of society in the nineteenth century.

REVIEW.

"JOURNAL OF TRAVELS IN INDIA," by ARDASEER FRAMJEE MOOS. Bombay.—Second Notice.—This volume, of which we gave a brief notice from a few translated extracts, has now reached us. It is, indeed, a splendid work, and in its gorgeous Oriental binding is worthy of its dedication to one of the royal family. The type is a beautiful specimen of the Guzerathi vernacular, and the volume does great credit in its getting up to the Education Society Press, Byculla, which has printed it. It is illustrated with a number of interesting plates. The work is unique of its kind, and reflects great credit on the author. It was written especially for the information of his countrymen, but it contains such graphic descriptions of scenes little familiar to us, and introduces us to a state of society and mode of feeling so different from our own, that some extracts from it will doubtless be acceptable to the readers of the Journal. The following extract describes the brilliancy of a tropical daybreak.

"DAWN AT MANTHAL.*"

"Having got up at daybreak and washed and dressed, we fixed our attention on the aspect of the early morning until the breakfast was ready. Ah! what a serene and charming sight it was to behold! We have made an attempt in this place to depict the morning in words, in order to give our readers a faint idea of it, but we do not know how far we have succeeded in our efforts—we rely on their indulgence for its imperfections.

"The angel Hoshent† had just completed her watch, and Hoshbani had begun to rule; the darkness of the night had now given place to the light of the dawn; the stars had merged under the rising light of the sun; man could discern the visage of man;

* A village with a travellers' bungalow about 72 miles from Sholapoor, on the way to Secundrabad.

† According to the Parsi religious belief, a day of twenty-four hours is divided into five parts, and an angel is appointed to rule over each part.

'Rág Bhairao,' the god of music of the dawn, had risen betimes and was chanting his melodious and melting song, 'Arise, gentle sleepers!' Bewitched by his captivating tune, the sparrows, larks, peacocks and cuckoos had commenced their morning strains; the nightingales, maddened by love, were engaged in kissing and re-kissing the blooming flowers and putting to them a host of questions; the beloved rose was being overwhelmed with a repetition of a very pert and puzzling question from them all—'O Rose, why (with all thy charming beauty) art thou surrounded with thorns concealed in thy garments!' the busy bees, the merry-going butterflies and wasps, were enjoying happily their innocent pleasure in buzzing and wheeling round from one blooming blossom to another without stop or restraint. Among the merriment of all these creatures creation's lord was also present to enjoy the pure pleasure of the morning dawn! His pleasure, however, was of a higher order! Diverting his thoughts from this transient world and its frail hopes, he was absorbed in the contemplation of his Creator. From his lips issued forth praise and supplication to Him who is the Life-giver of us all; in a slow and low voice he gave utterance to the following solemn words:—'O great God! O Lord! O Protector! O Preserver! O merciful God!' Even in the wild solitude of Manthal we heard at this calm hour some such expressions from the lips of an aged devotee sitting in a lonely temple not far from our halting-place. All nature appeared to present an aspect of freshness, beauty, and such spiritual and solemn pleasure, that we greatly wished it were possible to be absorbed into it! The mist was beginning gradually to disappear and recede from the hills, mountains, and from above the open plains; shining, pearl-like drops of dew were dripping from the leaves of trees; the buds and blossoms, unfolding, were spreading their fragrance all over the wilderness. Here and there clusters of flowers drooped their heads as if they longed to be plucked by man, that he might enjoy their fragrance, or adorn his head, or offer them as an oblation to some deity. We were fascinated by a scene that inspired in us thoughts of such pure and unmixed delight! It is difficult indeed to give anything like an adequate description of this glorious dawn; and as for the gratification resulting from thus holding communion with the Creator we have simply no words to express it. Indeed, how is it possible

pen of impotent man to depict a divine happiness! We can only *feel* it inwardly, and he alone can appreciate its holiness and sublimity who has *felt* it! O man! thou hast only to leave aside for a moment all ideas of sublunary felicity to be able to realize to thyself the true and secret happiness of morning contemplation!

"Soon our attention was again occupied by worldly affairs. We heard the voice of one of our party making inquiries, who turned out to be our erudite friend Dr. Bhau Daji. He had made it a point to institute inquiries at every halting-place respecting matters of antiquity connected with the Hindu religion, its temples, its idols, old inscriptions, coins, &c., with untiring industry and unflagging zeal. He was as diligent and regular in his inquiries regarding mental pabulum, therewith to feed his inquisitive mind, as our friend Mr. Mancherjee was at every resting-place regarding milk, butter, vegetables, and other articles of food, to satisfy the cravings of our animal appetite. The Doctor was accustomed to look upon every subject he met with that had reference to the antiquities of this country in the light of nutritious food. Our friend's carriage was sure to stop short on the road, even at midnight, if he received the information of the existence of an old temple in the neighbourhood, when he would proceed to the spot and make his observations with the aid of torches. If, however, the object was found worthy of closer observation he would pass the night there, and renew his inspection more carefully in the morning. Such was the intensity of ardour we remarked in our antiquarian friend."

The next extract introduces us to a part of India, which, not being under the British Government, is less known to our countrymen than the great Presidencies:—

"NAWAB SIR SALAR JUNG, PRIME MINISTER OF THE NIZAM.

"We know of few Native Ministers who have maintained such cordial friendship with the British Government, as well as the British people, as Sir Salar Jung, the great nobleman and politician of the Deccan. Nor have the British Government been behindhand in reciprocating it, by holding him in high sincere esteem. This happy relation has been the means

of reflecting great honour on both sides, and of calling forth mutual assistance. Our countrymen may well be proud of the career of a minister of the stamp of Sir Salar Jung."

"AN INTERVIEW WITH THE NAWAB.

"In company with Mr. Bapoojee Viccajee we drove to the Nawab's palace. As soon as we reached it a crowd of spectators assembled to see us, and forthwith began to indulge in all sorts of conjectures respecting us. The idle Mahomedan spectators need no instruction in the art of conjecturing; their mind is prone to conjure up the wildest story, and to form opinions as may suit their whims and fancy. Hence some of them made us out to be members of Sir Jamsetjee Jejeebhoy Baronet's family, saying '*Mumbai ke Bātlivāle ke amirzāde hae.*' It is not only in Hyderabad, but in many other parts of India, the name of this honoured and illustrious Parsi *Hatim* is widely known, and the extent of his fame reflects proportionally high honour on the Parsi community. Hence the natives in the interior, on seeing any wealthy Parsi amongst them, readily connect him with Sir Jamsetjee's family. Thus were the crowd busy in guessing who we were: some concluded we were *amirzāde* of Sir Jamsetjee's family, others took us for the most wealthy bankers of Bombay, and some assigned to us corresponding high Indian titles of 'Bānke Mirza,' and many others too numerous to mention.

"After seeing the palace, we proceeded to pay a visit to the Nawab. In doing this we had to conform to the custom observed by all visitors of wearing small turbans and removing our shoes. In accordance with this form the Nawab himself entered the drawing-room bare-footed, and, bidding us a courteous welcome, at once took his seat on a carpet spread on the ground—an act of condescension which we had not the remotest expectation of witnessing. Having taken his seat he bade us take ours. Seeing it would be unbecoming in us to sit on chairs and sofas when the Nawab himself so humbly seated himself on the floor, we sat down cross-legged on the carpet opposite to him, after the fashion of our Iranian ancestors. A conversation then ensued on various subjects, with which His Excellency showed very creditable acquaintance. He expressed a highly favour-

able opinion of the power and merits of the British Government. He also thoroughly understood the benefits of education, but regretted his not being able to do much towards its diffusion in his country, owing to the prejudices and bigotry of his people. Notwithstanding these obstacles, he has not failed to direct his attention, by degrees, to all that admitted of being accomplished in that way.

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"After conversation on various matters we perceived that the time of our taking leave had arrived, when each of us, in accordance with the custom of the Durbar—of which custom we had beforehand been informed, held five rupees on the fold of a white handkerchief laid on the palm of the right hand, and offered them to the Nawab as a small token of our respect. With a smiling face, he immediately took them from the hand of each with peculiar smartness, and laid them beside himself. So much good grace and courtesy were shown in the act of receiving these presents, that though he was only receiving his due by the custom of his court, yet we felt *pleasure* in tendering the 'nazzar,' and as if he were rather laying us under an obligation to himself by its acceptance. In short, his treatment of visitors is characterized by such a rare union of good sense, tact, and urbanity, that, notwithstanding their having rigidly to observe all the etiquette of his court, they depart well pleased with their visit. We do not know indeed what under the sun may not be done by the observance of a respectful and courteous deportment! On a nod from the Nawab, an officer came and removed the rupees, supplying their place with attar of roses, nosegays, and pan-supari. His Excellency then presented each of us with a gilt phial of attar of roses, rosewater, and a nosegay, with his own hands, and with the same smiling countenance and courtesy as he had shown in accepting our small presents.

"This ceremony being over, we took our leave at about six p.m., the visit having lasted altogether an hour.

"When parting, however, the Nawab informed us of a marriage in a nobleman's family on the same evening, and recommended us to witness the procession, which was to pass by his residence. Thinking that the marriage processions in the

Native and Moglai States must be something worth observing, we promptly and gladly complied with his wishes, and took our seats in the special quarter of the palace which he graciously allotted to us for the purpose. The procession made its appearance at half-past six, and lasted till eight. The van was composed of men on foot, who were followed by others on horseback, and these latter by men on elephants, accompanied with torch-bearers, musicians, an exhibition of fireworks, &c., the whole forming an unbroken line. One remarkable and peculiar feature we noticed in connection with the procession was the practice prevalent in Hyderabad, in conformity with which every nobleman who attends a procession is accompanied by his own private retinue, composed as above, according to his means, and taking his place in the order of his rank and position. In this procession there were, we believe, ten noblemen present, each of whom was attended by his followers in the manner just mentioned. Their pomp and pageantry was really imposing, and, with the noise and shoutings from the crowd, imparted to the procession the pomp and glitter of a native army in progress. We enjoyed the sight the whole time it lasted—an hour and a half—and so greatly delighted were we with its novelty and magnificence that we were far from being satisfied, and wished it had lasted longer."

ENGLISH INTELLIGENCE.

"NATIVE RULE IN INDIA.

"Last evening [Dec. 19, 1871] Mr. F. W. Chesson delivered in the Rooms of the Social Science Association, Adam Street, Adelphi, a lecture on 'The Princes of India: their rights and our duties.' The chair was taken by Mr. John Dickinson, the chairman of the Indian Reform Society, and among the audience, which included several natives of India, were Mr. W. M. Torrens, M.P., Mr. Geo. Thompson, Mr. McArthur, and Mr. B. N. Fowler, M.P. At the outset of his remarks the lecturer reflected severely upon the conduct of Clive and Hastings, and contrasted

with it the policy pursued by such men as Lord W. Bentinck and Mountstuart Elphinstone—a policy which was abandoned at the time of the conquest of Scinde, and utterly negatived by Lord Dalhousie, whose successive acts of spoliation from the annexation of Sattarah to that of Oude, he denounced as most infamous, and declared to be most fatal to our rule in India. Fortunately there had of late years arisen in this country a feeling in favour of the maintenance of good faith with the princes and people of India. But at the same time the unequal operation of the income tax; and the machinations of the Wahabee conspiracy, as to whose ramifications we were almost entirely in ignorance, constituted dangers to which we ought not to be insensible. The special grievance, however, against which Mr. Chesson protested was the constant disposition of the Indian Government to ignore the Queen's Proclamation, in which her Majesty solemnly promised to recognise the rights, dignities, and powers of the sovereign princes 'like her own.' As a special example of this disposition he dwelt at length upon the annexation of Oude, maintaining that the reasons which had been advanced for that measure were entirely insufficient for its justification, and that even if all that had been alleged against the Kings of Oude were true, the reform of a single native State was not worth the injury which the annexation caused to our position in India. In favour of the maintenance of the native States he quoted the authority of Sir J. Malcolm and Mountstuart Elphinstone, and at the same time pointed out how much some of these princes had assisted us at the time of the mutiny, and how naturally alarmed the strongest of them must be at any injustice which the British authorities committed against the weakest of them. From this point of view he laid stress upon the proposal to annex Dahr, and warmly applauded the action of Lord Stanley, who refused to consent to the measure. A still stronger, and a worse case, was that of the proposal to annex Mysore, which was in great part defeated by the exertions of Mr. Bright and the Indian reform party. These two instances he cited to prove that unless the English public insisted upon greater security for its fulfilment, the Queen's Proclamation might become a stupendous delusion in India; and supplemented them by a detail of the cases of the Nawab of Tonk and the Nawab Nazim of Bengal, which were by

before Parliament during the last session by Mr. R. N. Fowler and Mr. H. Burke. He did not pretend to discuss the rights or wrongs of these cases, but he protested against the manner in which the Indian Government had dealt with independent princes, whose rights did not depend upon their good conduct, but rested upon treaties and solemn national obligations which we were bound in honour and justice to observe. The unjust treatment of the Nawab of Bengal he traced back to the influence of the 'great annexationist,' Lord Dalhousie, and he spent a good deal of time in replying to the speech of Mr. Grant Duff upon this subject. Both these cases, and others which he mentioned, absolutely demanded an independent inquiry, and until such an investigation had been instituted we could not rightly assert that we had dealt justly by the native princes of India. At present there was no open tribunal to decide upon the rights of these princes, and the establishment of such a tribunal in England was, Mr. Chesson maintained, the first duty of the Indian Minister. At present the only court of appeal open to the princes of India was the High Court of Parliament, and there, a conscientious minority who had studied the question was often outvoted by a majority, which followed the lead of a ministerial fugleman. The natives of India ought, in his opinion, to be represented either in the House of Commons or in some great representative council of the Empire." After some discussion,— "upon the motion of Mr. W. Taylor, seconded by Mr. W. M. Torrens, M.P., the debate was adjourned; but, in the mean time, thanks were, at the instance of the latter gentleman and Mr. McArthur, M.P., voted to Mr. Chesson for his paper. Mr. Torrens especially urged the necessity of the establishment of an independent tribunal to decide upon the claims of Indian princes; and Mr. McArthur referred to the slight interest in Indian affairs which was exhibited by the majority of members of the House of Commons."—*Daily News*.

Contributions to the Journal to be addressed to the Editor,
Red Lodge House, Bristol.

JOURNAL

OF THE

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THE different races of the great Empire of India differ as much from each other as the various nations of the whole of Europe, or even more so. Of some of those which are far removed from the great capitals and centres of civilization, we have already had interesting sketches from the pens of native writers. We are indebted to English friends, whose residence has been long in India, for the following sketches from other distant districts :—

MYSORE.

By SIR JOHN BOWRING.

There is none of our dependencies in India whose present position is more prosperous, or whose futurity is more bright with promise than the kingdom of Mysore. It is the second in rank of the Queen's Oriental feudatory provinces, has an area of 28,000 square miles, a population of four millions, a revenue exceeding a million, the taxation is moderate, three-fourths being raised from the land, it has no debt, and it presents on all sides evidence of administrative reform and agricultural improvement.

Its former capital was Seringapatam—the scene of some of the most remarkable victories of British arms. Two of the ablest of Mahomedan rulers, Hyder Ali and Tippu Sultan, were among the most persistent of the enemies of British rule. On the overthrow of the latter by Lord Cornwallis the Hindu dynasty was restored; and on the death of the late Raja his adopted son was recognised by the British Government, who still exercise the supreme authority, regulate the finances (which are not paid into the General Imperial Treasury, but expended wholly in the Mysore State), and have charge of the education of the youth, which it is hoped will becomingly prepare him for the exercise of the rajahship. Of the installation of the young Raja “on an auspicious day during the Darhara festival” Mr. Bewring gives this description:—

“In the centre of a large circular enclosure in the palace, where the old chief used to sit and witness the performances of his theatrical troops, was placed a throne said to have been presented by one of the Delhi Emperors to Raja Chikko Deo Raj, and to have been found in Tippu Sultan’s palace at Seringapatam, where it was taken to be used at the installation of Raja Krishnaraj in 1709. The young chief was conducted up the steps, and when he took his seat was pelted from every corner of the court by a storm of flowers, which lay several inches deep at the foot of the throne, while a royal salute was fired and the troops presented arms. The officiating Brahmins then pronounced some benedictory prayers, and offered to the young Raja water of the sacred streams with consecrated cocoa-nuts and rice. After this the genealogy of the Mysore family was read aloud, and on its conclusion, when the young chief’s name and titles were recited, the building resounded with the shouts and applause of the people. The next step was to present him with a khilat of twenty-one trays of shawls, cloths, and jewellery on the part of the Viceroy, while the Rajbinder and high officials of the court came forward in turn, made their obeisance, and tendered their offerings; the ceremony being terminated by a distribution of fans, betel-nut, and garlands of flowers. During the whole time the little Raja behaved with the utmost decorum, neither allowing himself to be moved by the storm of bouquets nor by the vociferous adulations of the courtiers. In the afternoon he held a daikas on the great balcony fronting the court-yard of the palace, having first walked round the throne, scattering at its foot flowers in token of taking possession. On his ascending his seat he was again pelted with flowers by the bystanders, while a tumultuous shout of congratulation arose from the dense crowd below. To the latter great amusement was afforded by the

combats of the jëttis or boxers, who wear on the right hand a cestus of horn with which they deal out most severe blows, and as wrestling is combined with the boxing, and their motto is 'Spare not,' both the combatants are speedily covered with blood, which flows freely. The evening's ceremony was concluded by fireworks, and the next day the young Raja had to undergo the fatigue of doing homage to the State elephant, cattle, and horse, this being an indispensable ceremony on ascending the throne. These animals are supposed to have certain auspicious marks, and a specimen of each must always be present in the royal stables. Should any of them die suddenly, the Raja can only take one meal a day till a successor is found, having all the lucky marks required by the Warhar."—pp. 205—207.

The Seat of Government has been transferred to Bangalore, one of the healthiest spots in India; but the young Raja inhabits Mysore, the ancient capital of the State. The unpopularity of the Mussulman rule may well be imagined when the enormous disproportion of the Mahomedans to the Hindus is considered. The last census showed 3,839,679 Hindus and only 189,272 professors of Islamism. There are 12,623 Tains,* 8,186 native Christians mostly Catholics, 4,151 Europeans, including soldiery, and 2,855 Eurasians. The native population as contrasted with the British is therefore 970 to 1. Well may it be said that our Empire in India depends more upon our moral influence than our physical power. The missionary influence has been hitherto small. Mr. Bowring, whose means of information have been of the most extensive character, says, "The Indian mind is passing through a period of unbelief, despising secretly what it professes openly, but as far as ever from adopting Christianity in lieu of the old faith of the Hindus. The secular education taught in the Government schools seems but to have had the effect of sharpening their wits, and of supplying them with ready and derisive sarcasms on the religion of Europeans;"—and it need not be added that to introduce anything beyond secular education under Government authority would not only be an utter failure as a means of conversion, but perilous to British influence and to British rule.

* The Tains are descendants of one of the aboriginal races, having a religion of their own. They are not well disposed towards the Brahmins, and live for the most part in the least accessible regions of Mysore.

Mr. Bowring strongly advocates the employment of the native races in official positions, and under his administration many were so engaged. He says, "There is much in the English system of administration that is distasteful to the native mind; but it is probable that exception is taken, not so much to the laws administered as to the officers who administer them. It is true that the Indian Government has been accused of passing laws that are not needed, that little or no trouble has been taken to explain their purport before they were enacted, and that they are enforced with undue severity. But even admitting the cogency of these arguments, and the rigid nature of the English system of government, the sum total of them does not give so much umbrage as the incompetency of those who administer the laws. Imperfect knowledge of the vernacular dialects, and of the just principles of law, and want of an intuitive perception of native ideas and acquirements, are disadvantages which beset many English officials, and for which no ability or high moral qualities will make amends. It would seem that thirty or forty years ago Englishmen associated more freely with natives than is now the case, and knew more of their habits of thought; but in those days there were fewer lawyers. Now more attention is paid to a legal training, but an intimate acquaintance with native prejudices is nearer than it used to be. A combined knowledge of the law, the languages, and the disposition of the people appear to be beyond the ken of all but a very limited number of Englishmen."—pp. 211—212

These remarks from the pen of a shrewd observer, and one charged with high authority in our Indian administration, are pregnant with important suggestions, and while they point out prominent defects propose appropriate remedies.

It is so rarely that we can obtain a glimpse into the interior of a royal household in India, that our readers will be interested in an account given by Mrs. Bowring of her visit to the Queens of Mysore, when her husband went to the capital to recognize the authority of the young Rajah, who is now being educated by an English gentleman appointed by the British Government :

“ We then went into the inner durbar room. In the centre the ceiling was hung with long chains of coloured glass beads, and as the sun shone upon them the effect was very pretty. The doors were of massive silver, carved all over with hideous gods and goddesses. I wonder why the natives imagine their deities to be so very unpleasing in their appearance? The silver doors were certainly very handsome, but Baptiste, with his plate powder, would have greatly improved them. The room was low, except in the centre, and full of portraits, some of which were dreadful daubs. The Rajah frequently slept in the passage, and was taken from it when dying, and carried down stairs and laid upon mother earth, as is their custom. The staircase led up to some nice snug sitting rooms. In the Rajah's proper bedroom we were shown a pearl necklace composed of 2,400 pearls.

“ We then went to another part of the palace to pay our visit to the queens. The gentlemen had to speak to them through a curtain, but I was allowed to pass behind it with an interpreter, a Mrs. ——. On going in I found all the six ladies seated on chairs. I salaamed to each and shook hands. A chair was then placed for me before the first queen, and I was asked to sit down.

“ As to their costume, as they were in mourning no jewels were worn, and all had plain clothes excepting the first queen, who had on a very magnificent green and gold shawl. She was a nice looking old lady, with refined features, and after shaking hands with me, rarely spoke during my visit. Next to her sat No. 2, a jolly, good natured, portly old lady, who talked all the time as fast as her tongue would go. She began by drawing my

chair close to her, and seizing and squeezing both my hands in hers said she was delighted to see me; and we had the following conversation :—

"Mrs. B. 'I hope you were not all much fatigued by yesterday's ceremonies?'

"2nd Queen (tears rolling down her fat cheeks). 'My two eyes were not big enough to look at it all; but you must intercede that it may not be all show, but real.'

"Mrs. B. 'There is no further need of intercession. The boy is named, and the British Government will protect his rights.'

"3rd Queen. 'We are overcome with gratitude to Mr. B. We know that all the joy is owing to him.'

"Mrs. B. 'I should like to see the mother of the young Rajah.'

"1st Queen. 'We will send for her.'

"Then the second began talking to my husband in Canarese through the curtain, and in a few minutes in came the young Rajah and his mother, a very nice looking young woman, with splendid eyes like her son's. She salaamed down to the ground, and then, with all her heart in her eyes, she took up the little fellow and put him on my lap, saying, 'I give my child to you. He is not mine any longer, and you must protect him and intercede for him.' Then women servants came in with a silver dish with a garland of flowers, which the child took and put round my neck, and then placed a rose in my hand, scented by him from a gold scent bottle with ottar. Finally he handed me a betel-nut, all of which I of course accepted with a salaam. The little boy was superbly dressed, and had on such a necklace!

"1st Queen. 'Do you admire the necklace?'

"Mrs. B. 'It is most beautiful, but the child is far handsomer than the jewels.'

"At which pretty speech great satisfaction was evinced by all the ladies.

"3rd Queen. 'I see by your face that you love children. Have you any of your own?'

"Upon which an explanation followed of the loss of my baby.

"2nd Queen. 'You have travelled a long way. Do you like India?'

"1st Queen. 'We will show you our jewels.' Lady D. could not speak for looking at them.

"2nd Queen. 'You speak more kindly to us than any English lady we have seen. We like you better than any one we have seen.'

"But here a message came that I had remained long enough and that I must come away, so I shook hands with them all, the second queen begging me to ask and to send them to Benares, that they might finish their religious duties for their husband's soul. The little Rajah gave me his two hands, and conducted me out with astonishing self-possession and gravity.

"When I got out the gentlemen began laughing at me for staying so long, but I found they were, nevertheless; all curiosity to know what the queens were like, and what they had said.

"We next visited the library. The books are all written on palm leaves, strung together, and compressed between wood, ivory, or silver plates. Poems and fairy tales comprise the literature of the country, and some of the books were illuminated.

"We then visited the armoury, a most curious collection; but some of the weapons were terribly cruel, and made one shudder. We then passed into a great durbar room, full now of boxes of treasures. We had one box opened, and looked till we were tired at ladies' clothes made of cloth of gold, worth 1,000 rupees each. We saw shawls by the dozen, and our eyes ached with looking. Some of the boxes were marked outside with the name of the queen whose particular treasure they contained."

REVIEWS.

"EASTERN EXPERIENCES," by Lewis B. Bowring, C.I.S.
H. L. King and Co. 1 vol. 8vo.

Though the "Eastern experiences" of Mr. Bowring have a special reference to the provinces of Mysore and Coorg, where for many years he was "Chief Commissioner," many of his observations refer to the whole of British India, of which he has information of the most reliable sort, he having been Lord Canning's private secretary during the whole term of his viceroyal rule. It is understood that Mr. Bowring is likely to publish a history of the administration of his super-ordinate, whose confidence he thoroughly possessed, and of whose Government he is quite competent to judge. The portion of the volume which has the most attractive novelty is that which is devoted to the province of Coorg,—a district little known, and hitherto very imperfectly described,—and yet it is "the little hill province is one of the most picturesque," and its inhabitants are singularly "gallant and loyal." On three sides it is shut in by stupendous mountains, and on the fourth by an almost impenetrable bamboo jungle. If it be happiness for a people to have no history that privilege belongs to the Coorgs, whose annals only go back 250 years. The population in 1870 was 112,952, of whom only 29,586 are of the Kodagu race, 73,638 Hindus, 7050 of the Aboriginal tribes, 98 Europeans, and the rest composed of Mahomedan, 5774; Tains, 224; Parsis, 22; native Christians, 1017; and Eurasians, 490. The revenues, mainly derived from the land, amounting to £59,446, cover the expenditure, which is £59,415,—in this includes the military charges. Coffee is the principal produce. The wild highlands are inhabited by the worshippers of Siva, whose emblems, called the Lingám, they all wear. The sacred stream of Kavaí flows from the Céving range. Romance has associated many a mystery with its wonderful waters, and indeed the passionate love of "water" is an intelligible form of idolatry

in tropical lands. In 1839 the country was annexed, and its annexation has led to many improvements. Hyder Ali subdued the country and introduced something of his rude Mussalman civilization, and Tippu-Sahib was very unwilling to consent to its transfer to the East India Company, who allowed the native Rajah to rule. Then tyranny was intolerable, and in 1834 the sister of the Rajah fled and sought protection from the British. Of foreigners the Coorgs knew nothing,—there being no instance of any one having quitted his native land. Many ancient monuments are found, but without inscriptions. They resent the interference of the Brahmin priests, and their devotions are mainly directed to a sylvan deity, Ayappa, to whom the priests are dedicated. The officials are wretchedly paid, but are diligent and faithful. They are among the fairest races of India. Their amusements are dances and feats of strength. They have a local idiom, the base of which is Canarise Churna. Missionaries have scarcely made a convert among the aboriginal tribes. Those who profess Christianity are principally foreign settlers and their descendants. Education has not progressed with the progress of material prosperity, yet there, as anywhere else, it is making its slow but silent way.

“JOURNAL OF TRAVELS IN INDIA,” by Ardaseer Framjee Moos.* (Third Notice.)—The opportunity so rarely occurs of ascertaining from themselves the real views of our Indian fellow-subjects respecting the British Government, that we again avail ourselves of the translated portions of Mr. Moos’s very interesting book, to obtain some information on the subject from a Parsi writer. The following extract is instructive:—

“AN ACCOUNT OF A MASJID AT KALLIANEE.†

“GROSS IGNORANCE OF THE NATIVES RESPECTING GOVERNMENT
TOLERATION OF RELIGIOUS BELIEFS.

“On entering the masjid we noticed a marble tablet fixed on the gate, and inscribed in Persian characters, bearing date of the

* 1 vol. 8vo. London: Messrs. Griffith & Farrar.

† An ancient town west of Bedar, and on the borders of Karnáta and Maháráshtrá, now in possession of the Nizam, and formerly a capital of some of the Rájput kings of the Chalukya dynasty.

year 1028 of the Hijiri era, corresponding to the year 1619 of the Christian era, of that of its construction. The open space in front of the masjid is adorned with pretty gardens well laid out, promenades, tanks and fountains encircled by beautiful seats of marble. The domes are likewise of elegant construction, and under them is the place of worship.

"Opposite to it is another magnificent edifice containing the tomb of Nawab Imtiaz Dowlah, with those of his son and daughter-in-law on each side of it. These three tombs are constructed of marble, and are of exquisite workmanship, and at them the Mohamadan residents offer flowers every Friday. Throughout the building the walls are so well polished that they appear as if they were made of marble and only finished yesterday. The pavement of the masjid is also entirely of marble, and serves to evince the well-known bigotry of the Mohamadans: the images of Hindu gods, as well as slabs bearing religious inscriptions, have been removed from temples and used for pavement, so that the Mohamadan may for ever trample them under foot in walking over the pavement. We saw two tablets of this kind placed among the steps leading to the tombs. Tracings from them were taken on cloth by Dr. Bhau, who, though he could not then decipher the inscription, believed it to be in Hala Kanari characters. While the Doctor was so engaged, we employed ourselves in conversing on various matters, with the so-called "fakeers" who had assembled there, in the course of which we had the opportunity of correcting some errors, and misunderstandings into which they had fallen regarding the policy of the British Government in religious matters. They seemed strongly impressed with the belief that their rulers were now intent on making the people of this country converts to Christianity by all means in their power. Upon this we explained to them that there was no other government on earth which treated alien religions with so much consideration, and granted such entire toleration to the professors of each and all of them, in their various practices in accordance with the dictates of their individual faith. When the British people had undergone so much persecution and made so many sacrifices for the express purpose of obtaining absolute religious freedom, and

through the Divine favour, had had their efforts ~~fully~~ crowned with success, could it be believed that the same people would use persecution against their own subjects? The Christian missionaries who are engaged in the work of proselytizing natives are entirely unconnected with Government. They come to this country of their own accord to expound and propagate their religion, without either encouragement or prohibition from the Government. In the same manner, there is no prohibition on the part of the latter to teachers of any native religion preaching to Englishmen in their own country, or even to an Englishman joining it, if he were so disposed.

"Hereupon one of them declared, in a vehement tone, 'our information on this point is directly at variance with your story, for we have proofs to say that several clergymen are in the immediate service of Government.' We at once perceived that they alluded to the clergymen attached to English regiments, and, thinking it necessary not to let this misapprehension pass uncorrected, we explained to them how the case really was. We pointed out that the only clergymen receiving pay from Government were those employed in the army for instructing the English officers and soldiers in matters connected with their religion, and for performing nuptial and funeral ceremonies among them; that they had nothing to do with anybody else; that the native soldiers were as much at liberty to follow the dictates of their religion as the English soldiers; that the clergymen attached to English regiments had no official authority to instruct a native soldier in the Christian religion, and that if they nevertheless did so they would be tried in a court of law, and, if convicted, dismissed from the service, or otherwise punished. All these stringent provisions are made by the English Government in order to protect their native subjects in the free exercise of their various religions.

* * * * *

"This explanation of ours produced, we observed, the desired effect on the minds of the fakeers, for on their having satisfied themselves as to the fact of our being independent Parsee gentlemen, pursuing travel on our own account, and quite unconnected with Government, they began to remark among themselves that

under the circumstances, our statement could not but be regarded as true and disinterested, and admitted that, instead of reconquering Hindustan, the mutineers only perpetrated shocking atrocities, and, having eventually been worsted in fight, were blown away from guns.

"They now thought differently of us from what they did on our first arrival, and began accordingly to treat us with courtesy. They even put themselves to some trouble on our account, and fetched water for us to wash our faces and hands with. Lastly, they became so obliging as to say that they would not object to our proceeding so far into the masjid with shoes on, if we liked. This, however, we declined to do, from motives of self-respect, saying that if they were forbidden to let people go into the masjid with their shoes on, we did not think it right to do so, notwithstanding their permission.

"We then took leave of the masjid and returned to the bustle of Kallianee. The chief portion of the population appeared to consist of Lingayats and Mohamadans. We should not, by the way, omit to mention that our friends the usurious Marwadis were not absent from this place. These fleecing money-lenders are to be seen everywhere, for we do not remember having visited a single village in which there was not at least one Marwadi shop. In nooks and corners, and even in deserted villages, this grasping, greedy, usurer is sure to be seen, sitting up, like a poverty-stricken man, in his wretched shop."

In our next extract we have a striking illustration of the great influence exercised by enlightened English gentlemen in friendly intercourse with Indian princes :—

"AN INTERVIEW WITH HIS HIGHNESS THE RAJAH OF PEBER.

"Early in the morning we sent a message to his Highness, expressing our desire to pay him our respects; the messenger returned with a reply that his Highness would be very glad to see us. The Rajah is named the Rajah of 'Vanpati,' meaning the Rajah of Forest, from the circumstance of his being the owner of an extensive forest round the village where he resides. He is known by the name and title of his Highness Raja Rame-

shwar Rao Behári Bahádhur. He was attired in the dress of an English Colonel when he received us. He conversed with us in English, which he spoke with marked ease and fluency. He talks equally well in Urdu, not to speak of Telugu, which is his native tongue. There is yet something more to be said in regard to his linguistic knowledge. The flow of melodious words which the Rajah used in speaking the Urdu led our friend Mr. E. Rehatsek to conclude that he ought to be able to talk in Persian, and so under that impression he communicated his conjecture to the Rajah in Persian itself. The Rajah answered in the affirmative in the same language, adding that he had a great predilection for the acquisition of different languages, and that he could speak as many as ten, including Arabic, Kanada, Sindhi, and Afghan. In order to keep up his practice, the Rajah has employed different persons knowing these languages, as soldiers and officers in his army. Though a Hindu, he observes none of the prejudices peculiar to that religion, against the absurdities of which he openly expressed himself. His reception of us was marked by all the courtesy and etiquette of an English gentleman. After the usual civilities had been exchanged, he began to make many anxious inquiries on points connected with our tour, and seemed highly gratified on discovering that we were the gentlemen whom he had felt a desire to see on learning, from newspapers and other sources, the fact of our having set out from Bombay on a tour through the country. After some conversation he asked us to take a cup of tea or coffee, which we gladly did, except our friend Dr. Bhau, whose declining greatly surprised the Rajah that such a sensible and erudite gentleman should cherish such puerile prejudices, adding that if gentlemen of Dr. Bhau's generally advanced ideas and liberal education displayed such narrowness of mind and lack of moral courage to shake off openly prejudices like this, we should never expect to see the people of Hindustan make any rapid strides in the onward march of civilization. As for himself, he further observed, mature reflection on the subject had led him completely to discard ill-founded bigotry, without involving his conversion from the Hindu faith. The Hindus of the present day, the Rajah continued, are as superstitious, timid, and

ignorant as those of former times were liberal, bold, warlike, and educated. The Rajah has thus not only broken through prejudices of long standing, but has also fearlessly made known his views to his subjects, who, however, it may be stated to his credit, are allowed to continue in the free exercise of their choice to act as they may think proper according to individual belief. He entertains a very high opinion of the British Government, and has for the most part introduced British laws and regulations into the districts subject to his control. We were informed by him that he had received his early training, as well as his political and military education, at the hands of General Wahab V. O. Sinclair. The Rajah is naturally of a brave and warlike disposition, having on several occasions drawn his sword against the Nizam (of whom he was at one time fairly considered a rival); however, except in some solitary cases, he had to sustain heavy defeats. After we had drunk the coffee, we were taken into the *divan-khana*, where he showed increasing marks of familiarity. He made us presents of copies of his own photograph, and asked for ours, which we promised to send after our return to Bombay. We were next asked for our visiting cards, and, ascertaining our names and addresses, he entered them in his memorandum book. He next showed us the likenesses of his mother, sister, and other members of the family, on whose education, we observed, he bestowed much attention, in token of his avowed appreciation of the benefits accruing therefrom."

ENGLISH INTELLIGENCE.

LONDON.

At the last monthly meeting of the Council, on January 15, a grant of *fifteen pounds* was made to Babu Sasipada Banerjee for his industrial and night schools at Barahanagar.

Mr. Ali's lecture on the Mahommedans of India has been printed and is being widely circulated. The importance of the Mahommedan question can hardly be exceeded.

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THE assassination of the Earl of Mayo, the Viceroy of India, has sent a thrill of horror through the country, equalled only by that which filled every heart when the news reached us that President Lincoln had fallen by the hand of a murderer. In the present awful calamity, our feelings of dismay and grief are intensified by the consideration that the ruler of a great nation has fallen, not a victim of the wild passions engendered by a civil war more appalling than the world has ever yet witnessed,—but in a period of peace, and when in the exercise of a self-imposed public duty, by the hand of a convict who, being under a life sentence for murder, ought to have been placed under such secure detention as to prevent the possibility of his again injuring society. It is unnecessary in this Journal to reiterate what has been the expression of feeling in every public print; we must all share sentiments of horror at the crime, and of warm sympathy with the bereaved family of the deceased nobleman;—all must feel the irreparable loss which India has sustained, and high admiration of the moral qualities which were displayed by the late Viceroy, and of the energy and devotedness with which he discharged his arduous duties, and which received warm appreciation

in India. The message from Her Majesty the Queen on the mournful occasion represents the feeling of the nation :—

“The Secretary of State to the Acting Governor-General.

“The Queen has been deeply affected by the intelligence of the deplorable calamity which has so suddenly deprived all classes of her subjects in India of the able, vigilant, and impartial rule of one who so faithfully represented her as Viceroy of her Eastern Empire.

“Her Majesty feels that she has indeed lost a devoted servant, and a loyal subject in whom she reposed the fullest confidence.

“To Lady Mayo the loss must be irreparable, and the Queen heartily sympathises with her under this terrible blow.”

SIR SALAR JUNG.

This distinguished man, who has had committed to him the great responsibility of the education of the young Nizam, and the present administration of his important territory, is not yet much known in England. The following account of him by his countryman, Syed Abdoollah, will be endorsed by all who have the good fortune to know him. It is extracted from the *Asiatic*, February 27, 1872 :—

“Amongst those who have distinguished themselves the foremost in India, in the cause of civilization and progress, is, unquestionably, his Excellency Nawab Sir Salar Jung Bahadoor, G.C.S.I., the Prime Minister of Hyderabad in the Deccan. The line of policy which his Excellency has uniformly pursued is admirably calculated to promote the prosperity of the Deccan, and the happiness of its millions of inhabitants; and his conduct not only reflects the highest honour on his own character, but has imparted to the minds of Her Majesty's British officials feelings of unqualified satisfaction and pleasure. Sir Salar Jung has wisely removed the pernicious influence of those dangerous

gangs of Arabs who at one time almost set at defiance the Government of the Deccan. The known budmashes and criminals who infested that kingdom have at last been taught to respect the majesty of the law. 'The right man for the right place' has been his maxim in all political and other appointments, and accordingly none but trustworthy persons have been selected to fill positions of responsibility. The influence of eunuchs and parasites has, under his Excellency's government, sunk to zero. He attends personally to every political, judicial, and revenue proceeding. At his public office, or at his own private residence, he is accessible to all, without distinction of rank or caste. No one goes from his presence with a complaint unheard, with a real grievance unredressed, while his gentle, yet firm and impartial conduct invariably leaves a favourable impression even upon the most unreasonable suitor. He is not like many of the Indian nawabs and chieftains of whom we hear, and whom we, alas! too often meet even in this metropolis, who are enervated by the influence of the zenanah, and reduced to mere automatons in the hands of designing and crafty courtiers. Sir Salar Jung has been able to ameliorate the condition of his co-religionists to a great extent by freeing them from the trammels of bigotry and superstition, and inducing them to follow the example of their Hindu neighbours, and enter upon friendly intercourse with Christians. The barbarous system of exclusiveness through which his Excellency has thus succeeded in breaking was in nowise warranted by the Mahommedan scriptures themselves, for in the Koran (chapter v. verse 7) a precept to the contrary is distinctly laid down, in the following words:—'This day are ye allowed to eat such things as are good, and the food of those to whom the scriptures are given, viz., Jews or Christians.' His Excellency has promoted and personally controls public education within the province, and has specially encouraged the study of medical and chirurgical science. A most eminent and distinguished medical man, in the person of Dr. Jardine Wyndow, has been appointed to superintend this branch, and he has already done ample justice to his task. In addition to this, numbers of young native gentlemen have also attained great proficiency in the healing art, or in therapeutical science. The liberality which his Excellency has displayed in executing, at his own cost, various

public works of great utility, the important reforms and improvements which he has introduced into the administration of the Hyderabad province, have also been the means of raising his Excellency's reputation in the eyes of the princes and people of India, and have given him an additional claim to the respect and approbation of the English."

The North of India has not yet contributed to our Journal, and we gladly copy from the *Indu Prakash* of Bombay, as inserted in the *Indian Mirror* of Calcutta, an account of a lecture delivered in Hindi to a large audience at the Prarthana Somaj by Babu Nobin Chunder Roy, of Lahore :—

"Three different dialects are current in the Punjāb. Firstly, the Punjabi, which is the language of the masses and which is written in what are called Gurumukhi characters. Secondly, the Urdu,—the language of Government records and educational books in general. Thirdly, the Hindi, the language in use among the learned classes. The inhabitants of the province form three principal classes—Hindus, Mussulmans, and Sikhs, there being a mere sprinkling of other races, such as Europeans and Parsees. The lecturer then dwelt upon some of the salient points of the social condition of the people, and gave his hearers some information of very great interest and value. Though the distinction of caste does prevail among the orthodox Hindus of the province, it does not obtain there in its integrity, as exhibited in Bengal, Bombay, or any other part of India. It seems, that whereas the rules of caste in the Punjab as elsewhere in this country do prohibit indiscriminate intermarriages among the various castes of Hindus, they do not throw any bar in the way of members of the several castes dining together. This is a most remarkable fact, and one that ought to receive the earnest attention of our orthodox brethren. One of our greatest social questions, both here and on the other side of the Ditch, seems also to have a very much slighter importance in these Northern

Provinces. Widow-marriage is an institution which has all along obtained in the Punjab among all classes except Brahmanas, and among them also, the impetus which has raised the question for consideration in Bengal has for the last year and a half been making itself felt. The impact of Pandit Ishvar Chandra Vidyasagar's movement, albeit its application is but a much minuter portion of the community in the Punjab than elsewhere, has still been already brought to bear upon that portion. Of course, as might be expected, a certain amount of disrepute does attach to widow-marriages among the people of the Punjab also, and they express that sentiment in the name which they give to the ceremony—*chudder-dalna*, the placing of the *chudder*, meaning, as the lecturer pointed out, that the *chudder* placed over the bridal pair at the time of the marriage conceals under it the disesteem which attaches to the marriage.

“With respect to religion, India has been in the history of the world the pioneer of noble ideas, till in the course of time, and of that degeneration which is the besetting disease of systems which live for any length of time, the old ways came to be misunderstood, and men began to pay adoration to the work of their own hands. Three hundred years ago there appeared a man in the Punjab who set his face against these corruptions—that man was Guru Nanak. From early life he was a man full of devotion and piety, and a story is related of him, that once upon a time, having received a sum of money from his father with instructions to make the best bargain with it, he went to live with certain pious devotees, and spent the sum upon the expenses of their living and his own. On his return, when asked by his father what he had done of this money, he related to him this circumstance, on which the father contemptuously rated him for his folly. The result was that Nanak left his father's roof, and went about preaching monotheism in several parts of India. Nanak, however, did not secede so far from the established creed as to establish a distinct body of Non-conformists. That was done by Guru Govind Singh, who, conceiving that something more was necessary than had been done by Guru Nanak, formed all the followers of the new doctrine into a separate fraternity by itself. The sect has been prospering since then; it reached its acme of strength in the time of

Ranjeet Singh, 'the lion of the Punjab,' and it is even now a sect of no inconsiderable importance.

"The lecturer also alluded to two small sects which have sprung up in the country, the one the Gulabdasi sect, which professes to be a Vedantic sect, but which has arrived at the conclusion that there is no God. The other sect is one founded by Bhai Ramsing, which has this in common with the brotherhood of Freemasons, that they call the males of their sect Bhaïs or brothers, and the females Bebe or sisters. They, however, commit the great mistake of proscribing all education—a point in their policy which, as the lecturer truly said, will make very much against them. Towards the close of the address the Babu complimented Bombay on the advance here observable with respect to the treatment of females. He said that the other parts of India might in this matter take a leaf out of our book, as we here do not adopt that policy of entire seclusion which marks the treatment of women in all other parts of this country.

"Having thus rapidly passed in review some of the more important points in connexion with the social and religious state of the Punjab, the lecturer wound up with a wish that there should be greater union and coöperation between the several parts of this vast country, as each might learn something from the other. We cordially say amen to that. It is clear, as we have pointed out in these columns from time to time, that we Hindus do not know each other well enough yet. It is of the last importance that the inhabitants of the several parts of the country should be welded together so as to be better able to work in union. Some of the practices which, as the Babu told us, are mere matters of course in the eyes of a Hindu of the country of the Five Rivers, are acts of the highest impiety and defilement in the eyes of the Hindu domiciled on the shores of the Indian Ocean. This is only one of the points, and their name is legion, in which we are ignorant of the ways of our brethren. If we are to be civilized, and this country to be regenerated, one of the most important requisites for such a consummation is greater intercommunication, greater union, greater coöperation between the different portions of this continent."

REVIEWS.

"THE MAHOMMEDANS OF INDIA." A Lecture delivered to the "London Association in Aid of Social Progress in India," Syed Ameer Ali, M.A., LL.B., M.R.A.S., Student of the Inner Temple.—A brief account of this very able lecture has already appeared in this Journal; we would, however, strongly recommend a careful perusal of it, in its complete form. We are much less acquainted with the Mahommedans of India than with the Hindus, and are consequently liable to fall into errors which may unconsciously to ourselves wound the feelings of our Mahommedan fellow-subjects. "I earnestly pray you," says the lecturer, "to deal with us more justly and fairly for the future; you can hardly imagine the pain one reckless word spoken by Englishmen causes to that mass of loyal men, whose staunch faithfulness has stood the test of more than a hundred years, and difficulties of no ordinary magnitude." With respect to the position of women among the Mahommedans, Mr. Ali tells us that the ideas usually received respecting their seclusion and depressed condition, are perfectly incorrect.

"Women," he says, "among the Mahommedans possess exactly the same privileges and rights as the men; there is no law of 'coverture' and 'merger' among them; marriage gives no right to the man which it does not give to the woman.

"Marriage among the Mahommedans is essentially a civil contract; acceptance and consent form the basis of a Mahommedan marriage; and though in India some Hindu ceremonies are gone through after the deed of marriage has been drawn up and

attested, the principle always remains the same. The man is asked whether he accepts the woman as his wife; he answers in the affirmative; the woman is asked whether she accepts him as her husband; she answers "Yes;" then follow the usual phrases about honour and love. A deed is drawn up by a qualified person in Mahommedan law and duly attested.

"In Upper India and Behar, and among the Hindustani Mahommedans in Bengal, men scarcely ever marry under twenty, women never under fifteen or sixteen. But very often men are beyond thirty and women above twenty before they think of marriage. Among the Bengalli Mahommedans early marriages are rather frequent, in imitation of the Bengalli Hindus."

* * * * *

"The education of women is as obligatory upon Mahommedans as that of men. And hence it is that from the time of Razia Begum, the second Affghan King of Delhi, down to her late Highness, Nawab Secundra Begum, of Bhopal, and her noble and gifted daughter, there has been no lack of ladies of talent and acquirements.*

"The machinery of female education among us is interesting in more respects than one. Among the better classes, it is customary to have one or two *Atoos*, or governesses, in the house.

"These *Atoos* are invariably well-born, belonging to old decayed families, and obliged by circumstances to procure a livelihood for themselves by private teaching. They are, as a general rule, good Arabic and Persian scholars. They not only teach the daughters of the house, but dispense instruction to the girls of the neighbourhood *gratis*, and with the free permission of the mistress. In Upper India, the course of study includes higher branches of learning than in Behar and Upper Bengal; in Arabic, I am informed, the ladies often going as far as the *Hedaya*, a profitless work on jurisprudence. But the general curriculum in Persian includes history, poetry, some ethical treatises, and a little arithmetic, and composition; in Arabic, grammar, reading, and construing partially the Koran. In

* "The daughter of the Prophet was one of the most accomplished ladies the world has seen. In India, the daughter of Shah Jahan and of Aurangzeb were remarkable for their political abilities."

some places the course goes beyond this; in others it falls short of it.

"The education of the poorer classes is always confined to reading a few chapters of the Koran, joined to a little Urdu.

"Sewing, embroidery, and other branches of needlework, are considered necessary accomplishments to a lady's education, and among the upper classes the daughters are, with rare exceptions, well-taught in these arts. Here, again, the girls of the poorer neighbours receive the benefit of that charity which Islam inculcates among its professors, and learn as much of sewing and needlework as the cares of a poor household would allow.

"In Upper India and in some parts of Behar, music and also singing are often taught; but these are not considered so requisite as ladies' accomplishments as in Europe. A desire, however, for these ennobling arts is spreading rapidly among the Mahommedans.

"Another necessary point in a lady's education is the superintendence of the kitchen. You will recall to mind the story of the cream tarts in the 'Arabian Nights;' the fair Indian descendants of those Arab ladies have not allowed the art of cookery to deteriorate."

English education, Mr. Ali tells us, has, with but few exceptions, made no way among his countrywomen. They have not felt the want of it, and, therefore, do not desire to obtain it. But the social intercourse with English ladies enjoyed by Mahommedan gentlemen who visit our country makes him and others desire that their ladies should acquire "some of the language and literature of the West." He also wishes that English ladies should visit Mahommedan ladies in a friendly easy manner:—

"*Conversazioni*," he says, "at which English, Mahommedan, and Hindu ladies could meet and exchange friendly courtesies, would not only bring the English and the Mahommedan together, but would remove the race-prejudices which the Bengalli-Hindu often entertains towards the Mussulman.

"Men must at present be excluded from such *conversazioni*; and though this may appear unnecessary to English ladies, a

sense of duty in the cause which their husbands, and fathers, and brothers profess to promote will afford the motive; and something of the charm of simplicity, combined with frankness, might make the meetings not altogether tedious and devoid of interest.

"Though there is no difficulty in English ladies visiting Mahommedan ladies, except such as exists on their own part, at first they will find it decidedly difficult to persuade our ladies to visit them. But better knowledge of each other would make them feel sure that they will be secure from offensive intrusions during their calls.

"In this way, English ladies would do incalculable good, the beneficial effects of which will not remain confined to one class; it will gradually make its way from the upper to the lower strata, and the whole mass of society will be vivified with new life."

There are doubtless many English ladies in India who would gladly show friendly courtesy to Mr. Ali's countrywomen, but he appears to forget that there is an insuperable obstacle to that interchange of ideas which would be so desirable,—the want of a common language among ladies of these races. Hindustani is not, as is often imagined, a *lingua franca* in India, and if it were, very few English ladies know it sufficiently well to express their ideas in it readily. Hence, if such visits were practicable, they would fail in their chief object, until Mahommedan ladies have become somewhat acquainted with our language. It is also desired by Mr. Ali that there should be English governesses in their families, who should act on the Government principles of non-interference in religion and social customs;—he is apparently not aware of the great difficulties which lie in the way of English ladies who might be both able and willing to undertake such a work. We can assure him that there will be no unwillingness on our part to coöperate, whenever Mahommedan gentlemen are prepared to make suitable arrangements.

"ON THE PAST AND PRESENT STATE OF MEDICINE IN INDIA," by Gopaul Chunder Roy, Esq., M.D., F.R.C.S. Reprinted from the *Glasgow Medical Journal*, August, 1871. This is a most learned and elaborate production, which cannot fail to be interesting to all who desire to be acquainted with the history and present condition of medical science in India. We extract one passage, which throws light on many points in the social customs of India:—

"Although hygiene, or the principles of sanitation, have only of late come to be understood by the medical profession, and have received the attention it so worthily deserves, it has long been advocated in the Hindu system. To ward-off an attack of a disease seems more conservative in its principles than to extinguish a flame when the conflagration is at its height. With what knowledge of sanitation the Hindus professed, they have mixed up their religious rites, and they enforced the observance of them with threats of penance. There cannot possibly be conjectured a more salutary injunction to the natives of tropical India than daily ablution of the body in a running stream; and do we not observe the same as consisting of a portion of the daily work of a Hindu forming the preliminary of his divine worship? To secure the object in view, the waters of the Ganges have been sanctified, and it is said that immersion of the body in the holy river washes away the accumulated sins, so that the hope of salvation, if not the desire of cleanliness, may induce the superstitious mass to try the benefit of a bath. Beef and pork form the forbidden dietaries of a Hindu; and whilst we look on the one hand to the filthy habits of the latter animal in its living state, and the various parasitic diseases that its meat creates, and on the other to the great utility of the former in domestic purposes, consisting in the tillage of the ground, and affording the milk which forms the sole nutritive regimen of a Hindu, we cannot too much admire the administrative genius which, years ago, enjoined their strict abstinence. Dry earth has long been in vogue for removing bad odour, and, since its efficacy has come to be recognised, it has been universally adopted as the very pillar of the conservancy system. In chronic obstructions of the bowels, as a second and efficient remedy, the

cultured. You can easily imagine what effect such a change of climate, acting on the simple belief of a prejudiced mind, will have in the cure of otherwise unmanageable distempers. But with all this, the sanitary arrangement of a native sick-room betrays ignorance in fundamental principles of hygiene, and constitutes the conditions which surely thwart the natural process of recovery. If you are to put before a Hindu the alternative of poison or pure air, he will denounce them both as coming under the same category. You can hardly conceive a worse hot bed of diseases than the tainted atmosphere of a Hindu's sick-room, with every chink or hole scrupulously blocked, and the doors and windows kept constantly fast; and although the custom is gradually being abandoned, yet you often observe many a grandmother, doting on her customs of fond old times, defying the injunctions of physicians for fear of letting in an evil spirit to visit her darling along with the wind. But the management of women after confinement in India forms the finishing stroke of absurdities and ignorance. The mind revolts to dwell on such a tragic scene, which displays nothing more than brutal heartlessness and want of sympathy of men towards their opposite sex. At a time when the violent struggles of nature reduce the strength to the lowest ebb, when the storms of the pains of labour threaten to upset the feeble bark of humanity, when the continued agony longs for a cheering and consoling word from those that are near and dear unto her heart, at the critical moment when life seems to waver between the present world and eternity, imagine the condition of the mother and her state of mind when, put out in a wretched apartment in one corner of the house which is looked upon as profane and impure, she is doomed to pass her days absolutely in the company of an ignorant midwife for a fortnight, before she is considered accessible to the company of her relatives. Cut off from society, and even from the luxuries of life, it is a matter of surprise how Hindu mothers do not often succumb to over-exhaustion and despondency. I have put this fact in a prominent light with the earnest desire to have this mischievous system eradicated, for I eagerly look for the day when the spirit of emancipation of Hindu women will be directed to remedy this monstrous evil, which still reigns paramount in our country."

"BRAHMU MARRIAGES, THEIR PAST HISTORY AND PRESENT POSITION," by S. D. Collet. [London: Strachan and Co., Ludgate Hill.]

"The contest which has been going on in India respecting the Brahmū Marriage Bill is one," Miss Collet truly observes "which deserves the attention of thoughtful Englishmen," and she has done good service by carefully collecting and arranging material which may enable those interested in watching an important movement to form some idea of its history and present position. We trust that the Bill now before the Indian Legislature will prove a satisfactory solution of the difficulty. Mr. Stephen's speech on the introduction of the Bill was a most effective recognition of the duty which the Indian Government owes to broad toleration, and a most vigorous enunciation of the rights which pertain to free thought in its highest sense. We subjoin one extract:—

"It appears to me (he says) impossible to draw any line between the Brahmū marriages and the marriages of native Christians before the year 1851. I cannot believe that Hindus who deserted Hinduism and adopted Christianity thereupon acquired a right to marry in a manner foreign to Hindu notions, whereas Hindus, who deserted Hinduism and did not adopt Christianity thereupon came under a disability of contracting marriage on any terms whatever. The only possible way of justifying such an opinion would be by making in some form or other the assertion—which no doubt a great many people would like to make—'Christianity is true, and every other creed is false. Therefore, if a man becomes a Christian, he shall be favoured in every possible way. If he continues to be a Hindu or a Mohammedan he shall be left alone. If he becomes an infidel, or sets up a new religion for himself, he shall be afflicted by every sort of disability which the law can impose.' To express such a principle clearly is to refute it. We have no right to legislate, and the courts have no right to decide, on the principle that any system of religious belief or disbelief whatever is either true or false. Our business is to do

equal justice to all, independently of their comparative claims to truth. Every one who affirms the validity of native Christian marriages before 1851 must either admit the validity of the Brahmo marriages, or he must affirm that, by the law of British India, Christianity occupies a peculiar and dominant position; that it constitutes one of several castes, within the pale of any one of which are to be found law and civil rights, while for those who are outside of them all, no civil rights are possible. This is a position in which, as it seems to me, no Christian can wish to see his religion placed. It would make it a party to a conspiracy to persecute between four or five dominant creeds, each denying the truth of all the rest, but all combining against those who deny the truth of them all."

Lord Mayo, in replying to the proposed relegation of the Bill to the limbo of local discussion, took occasion to state in the most unmistakeable terms the course his Government intends to take in the matter. He said: "On the part of Government I must say that we are determined to carry out this principle in this matter, and that we intend to relieve this or any other sect of our fellow-subjects from the manifest disability under which they labour. Other religious sects in India have been similarly relieved, and, no matter what reasons are brought to the contrary, I am prepared here to say that this Government will never consent to continue a state of the law which has the effect of imposing a severe disability upon a portion of our fellow-subjects, going possibly to the extent of making their wives concubines, their children bastards, and rendering the devolution of their property insecure. Therefore, as far as the principle is concerned, I may state the firm determination of the Government to enforce it in this matter."

ENGLISH INTELLIGENCE.

BRISTOL.

A ladies' sewing party in connection with the Bristol Branch of this Association has been organised at Clifton; it meets monthly at the houses of its members, when work is prepared as presents to Hindu ladies, and information is communicated respecting the progress of female education in that country. Four meetings have taken place, which appear to have afforded much pleasure.

A box is in preparation to be sent to Madras, to the care of the Lady Superintendent of the Government Female Normal School. Contributions are requested, which may be forwarded to Miss Carpenter, Red Lodge House, Bristol.

LONDON.

We are happy to announce that at the recent competitive examination for the Indian medical service the following gentlemen, Drs. Gopal Chunder Roy, J. B. Zora, Rusic Lall-Dutt, G. R. Daphtary, and Banka Behari Gupta passed, and will soon proceed to Netley for the completion of their professional studies for the military department, before proceeding to active duty in India.

INDIAN INTELLIGENCE.

"In Dacca exists a faithful band of Brahmos practically true to the principles which others would only theoretically advocate. These simple unostentatious pioneers of the cause of truth have

always evinced by their conduct a steady adherence to the fundamental tenets of the Brahmo faith, and while others have been gratified by occasional vociferations at public assemblies, they have endeavoured as far as it lay in their power to act up to them. In the matter of repudiation of caste, the first and the most essential duty enjoined by the catholicity of the religion and yet the most trying one, they have taken the initiative by incorporating in their body and associating in their mess a person who was a Mahomedan by parental ties. In the matter of female regeneration, they have demonstrated its necessity in the path of reform by publicly praying with their life-mates in the House of God and inaugurating at Dacca a self-acting school of sennana instruction. In the most noble work of mission, they have exhibited their love and unfeigned sympathy for the benighted mass of brethren in the country by going out at their own expense, when the annual recurrence of vacation relaxed them from the meaner pursuits of life, to diffuse the blessings of the kind Father's special gift among his children in the villages, by attracting their hearts to the beatific chorus of the *shunkertan*.

So exemplary has been the noiseless career of the few faithful at Dacca. It behoves others always to lend them a helping hand."—*Indian Mirror*, Jan. 2nd 1872.

Contributions to the Association, and communications for the Journal, should be sent to the Secretary, Miss Carpenter, Red Lodge House, Bristol.

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It can scarcely be said that there is such a thing as a public opinion of Europe—nor yet of India; yet there is public opinion in Europe, and also in India. So long ago as June Sir Bartle Frere made an address at the Society of Arts to enforce the importance of collecting the opinions prevalent in each part of India concerning public measures, and to suggest an organization for the purpose. That he did not speak in vain may be inferred from a short paragraph which recently appeared as news of the day. On a discussion at the Society of Arts the opinion found approval, that without some popular representation in the government we cannot retain our Indian empire.

In 1848 and the following years France astonished Europe by two revolutions. First, the Orleans dynasty was overthrown, as the penalty of neglecting the public opinion of the great cities that an enlargement in the basis of the legislative assembly was needed. Next, the Republican policy established by the successful revolutionists was visibly absorbed into the personal rule of the nominal President Prince Louis Napoleon; who, when his plans were violently usurped a despotism, and dispersed by overwhelming military force. The most learned of the Orleanist ministers, commenting on the astonishing event, remarked: "It has come about through our forgetting the Indian population." Sir Bartle Frere makes no such error: his first attention is to the Indian villages.

To prepare his argument, he sets forth that he is aware how various must public opinion be in a vast country with different races, languages, religion, laws, castes, and orders of men; and carefully supports his judgment that it is important for the governors to know the mind of the governed by citing the authority of Malcolm, the Munros, the Elphinstones, Metcalfe, Sir George Clerk of Umballa, and Sutherland, as old Indians; Skinner, Outram, Edwards, and Charles Napier, of recent memory. Although he is no longer an Indian official he writes under restraints which officialism induces; hence his complaint of the "cynical tone" in which "he is sorry to say he is frequently asked" what is the use of caring for public opinion in India, must be interpreted very energetically. We will remember how in 1857 and 1858 the leading articles of influential newspapers tried to persuade England that the natives of India act without motive; that it is as impossible to interpret as to predict their acts; that it is ridiculous to ascribe to them patriotism and to find in it any excuse for their siding with the great Mogul, or any reason why they should be acknowledged as belligerents when belligerents they were. The same influences still exist, and are secretly powerful. They will bring ruin on our empire unless opposite councils prevail in the Queen's Cabinet.

In 1870 the Emperor Louis Napoleon, yielding to the counsels of ministers and generals, forced a war upon Germany and lost his throne; when, if he had followed the wishes of the rural population, he would have remained in peace. To the violent disgust of that population Gambetta and the republicans persevered in war: the resentment of the rustics crushed the republican Communists, and at this moment makes the republic very unstable. So great a mistake is it to outrage the sentiments of those hardy men, on whose robust sinews so large a part of war depends.

To save the English rule in India from such mistake

Sir Bartle Frere proposes that every *Village Council*, taking it nearly as it exists, should elect representatives to a *District Council*. His first aim is to introduce somewhat more of system and of annual accounting to the public for moneys spent,—something like a budget and a report,—in the village system: and to deliver the districts from “the perpetual external meddling which it is the tendency of our system of *departmental centralization* to foster.” The Village Councils should be “recognized and receive a status in our administrative machinery. They should be elective bodies, as they nearly are now. The District Council would be charged with the care of roads, repair of public buildings, maintenance of schools and police, with other duties. Sir Bartle would entrust the funds for these matters unreservedly to them, but he would also *consult* them on questions affecting the district, as to which they could not be allowed to take the initiative. Besides measures of general legislation, he names especially all re-settlement of land or revision of other sources of revenue. In the District Council he would place not only the members elected by the Village Councils, in numbers proportioned to the magnitude of the village, but also the smaller landed proprietors. The ordinary sessions of the District Council should be annual, but for special purposes special meetings might be summoned. The president should be bound to see that their proceedings were recorded, and a copy forwarded to superior authority. The larger municipalities, excluding cities of the first class, would take rank as districts.

Again, the District Councils should elect representatives to the Provincial Councils. In them would sit, besides the elected members, all larger landholders and “chiefs,” all “collectors, magistrates, and political agents,” and “officers selected from the public works, educational, railway and canal departments”:—selected, we suppose, by the Govern-

ment. Every Provincial Council should be presided over by a high political officer, and should as nearly as possible take in men of like speech, and geographically near. Each Council might represent (to speak of the Western Presidency for example) from three to five millions of people. "These Provincial Councils," says Sir Bartle, "I would *consult* unreservedly regarding the apportionment of all Imperial funds allotted to the province; and I would adopt no great measure affecting the masses of the people until it had been thoroughly discussed in these assemblies. To them I would also entrust the selection of a limited number of representatives to be summoned to the *Local Legislative Council*, where their functions would be like those of the other members, not merely consultative or suggestive, but legislative."

Sir Bartle adds what is, to us, the very interesting information, that the Government "after very full experience of the unworkable nature of the centralized policy" which we have hitherto attempted, is adopting a policy of "what is called decentralization": i.e., recognizing the necessity of respecting the diversities of India. In this highly important and novel enterprise he believes that such Provincial Councils as he describes would give critical aid.

To the scornful objections against representative institutions drawn from the recent history of some of the English colonies, he replies that "representative government too frequently means simply putting into the hands of the multitude the means of governing the property which they do *not* possess and the intelligence which they themselves ought to possess," namely, when it "represents merely numbers." Such description does not apply to the councils which he proposes. He believes they would be in a high degree truly representative and eminently in harmony with the genius and history of India, which is accustomed to representation by castes, trades, and professions.

Those who imagine that the Indian people have no aptitude for political organization are simply ignorant of facts. As one fact out of many, we may refer to the facility with which they form voluntary societies. We happen to have under our hand a small tract printed in India describing the establishment of a political society in Poona, to which all persons may have admission who "hold powers of attorney from any class of the community," i.e., who represent trades, castes, or professions. The object of the society is to canvas all bills of regulations and acts published in the *Government Gazette*, and "all other matters connected with the public weal." The rules of the society are drawn up with great exactness and punctiliousness.

We trust that the proposals of so experienced and distinguished a man as Sir Bartle Frere, who has so widely possessed the confidence of our Indian fellow-subjects, will receive the most respectful and close consideration. To us, who see India through the mists of a distant horizon, it seems that England has much benefit to impart to that great country in the matter of broad political principles; but that in the details of administration we are helplessly dependent on natives. A needy police wields the vast power of our Executive, and youthful foreigners on the judgment-seat have to decide at once the facts and the law. If, in approaching the high duties which under Divine Providence have fallen to us (for neither the English nation nor the Hon. East India Company ever planned conquest), we resolve that we will govern India for the benefit and honour of India, it is certain that there is some way by which we shall win Indian patriots to loyalty, and make our union a source of mutual good-will and mutual welfare. Into such a course a Bartle Frere, a Charles Napier, a William Bentinck, and a Metcalfe will guide us.

PUBLIC EDUCATION IN INDIA.

In the November of this Journal a brief sketch was given of the state of female education in the three chief Presidencies of India. Our readers are probably not aware how complete a system of general education has been established by the British Government in that country, and we shall, therefore, present some account of it derived from the last account received from the Director of Public Education in the Madras Presidency, E. B. Powell, Esq., C.S.I. It will be satisfactory to observe not only the increased demand for education, but still more the increase of voluntary effort to obtain it. The Government not only itself establishes schools wherever an apparent need for them exists, but gives liberal grants to all established by voluntary effort, whether Hindu Schools or Missionary Schools. Formerly these were aided by a payment of a proportion of the salaries of teachers; at present payments by results is being substituted with much success. Mr. Powell gives the following general statement:—

“On the 31st March, 1869, the total number of colleges and schools connected with the Educational Department was 2,421, with an attendance of 86,982 pupils; and, on the 31st of March, 1870, there were 3,134 institutions, attended by 105,455 scholars. Thus, during the year 1869-70, the number of schools increased by 713, and that of pupils by 18,473. The advance belongs entirely to private schools, and mainly to such of them as work under the Results' Grant System; Government institutions afford diminished numbers. The number of aided schools, other than those under the Madras Education Act, has increased from 1,164, with an attendance of 51,754 pupils, to 1,761 attended by 69,277 scholars. The number of schools under inspection, but unaided, has risen very

slightly, the attendance at such institutions being 31,453 against 20,575 for the previous year. These schools are being improved with a view of their securing Results' Grants."

The condition of female education is very striking; it is chiefly due in this Presidency to Missionary effort, hence the large number of girls who study English:—

"On the 31st March, 1870, the total number of girls in schools connected with the department was 9,421, while the number was 8,099 at the close of the year 1868-69. Of the 9,421 girls, 6,919 were in 129 girls' schools, including sixty in the Sarah Tucker's Female Training Institution at Palamcottah; 1,976 attended 278 mixed schools, other than ordinary village schools; and 526 were under instruction in village schools. English was studied by 2,652, Tamil by 5,236, Telugu by 1,269, Malayalam by 647, Canarese by 245, and Tulu by 97 girls. Among the districts, Madras takes the lead with 3,440 girls; Tinnevely comes next with 2,317; Malabar shows 1,095; Tanjore, 689; Nellore, 316; and the others afford descending numbers till, omitting Ganjam, for which no girl is returned as under instruction, the Kistna district stands at the bottom of the scale with eighteen girls. It may be remarked that 251 of the schools attended by girls were aided under the ordinary Salary Grant Rules; 221 worked under the Results' system; and 69 received no aid. It is satisfactory to find that, in several cases, the higher rates of grants allowed for girls under the system of payment for results are inducing village masters to secure the attendance of girls at their schools. No doubt in most instances extremely little instruction is received by the girls; but the circumstance shows that the prejudice against female education is being gradually overcome in the lower ranks of the Hindu community, as it is undoubtedly losing its strength in the higher ranks owing to their increasing enlightenment."

In the Government Normal Schools 216 pupils were under training, and, during the year, 24 secured certificates of the 4th, and 30 of the 5th, grade in August of the same year; 42 students passed out and took up employment as teachers. In the private Normal Schools, which are Christian, as many as

233 males and 60 females were under training. The results of the year gave one matriculated, five 4th grade, and twenty-seven 5th grade schoolmasters, and two 3rd grade schoolmistresses.

The report of H. Bowers, Esq., Inspector of Schools, contains the following very interesting account of the progress of female education under the patronage of native gentlemen of rank and affluence :—

“ In this division besides a few Girls' Schools, not under inspection, maintained here and there by missionary agents almost exclusively for children of the lowest classes, there are five schools for the education of respectable Hindu or Mahomedan females. That at Vizianagram is supported at the sole expense of the Maharajah of Vizianagram, and is attended solely by Brahmin and Chatriya girls, who are boarded at the Maharajah's expense. The prejudices of the latter class prevent freedom of access to the school. The Deputy Inspector, at the invitation of the Maharajah, has visited the school once or twice. It is conducted by the sisters of Saint Joseph's Convent. The monthly expenditure, I believe, is little under rupees 1,000. The two schools at Vizagapatam are maintained by the wife of G. L. Narasinga Row Garu, a wealthy proprietor in this district. The Girls' School I have visited two or three times; the Adult School, being intended exclusively for married women, is closed to all male visitors. In the girls' school there is an average attendance of from 100 to 120 daily. Six girls in the highest class are able to read the English primer, the Telugu third book, to write pretty well from dictation, and to work easy sums in the simple rules, besides knowing a little elementary geography. They are also taught plain and fancy needle-work. The course is much the same for the married women. I have seen specimens of their work, and have seen their copy books, and thought both very good. The daily attendance in the adult school is from sixteen to twenty. The education in both schools is in the hands of the nuns of the Roman Catholic Mission, assisted by a Telugu Munshi, to whom great credit is due for the amount of success which has been accomplished so far. Native female education has, I think, made a tolerably fair start in Vizagapatam; the prejudice against it is gradually declining; and as all the scholars

belong to the more respectable and influential classes, the success is the more gratifying. At Cocanada a school for caste girls has been started by the Deputy Collector, and is maintained by subscription. At the time of my visit it had twenty-six scholars, five of whom, forming the highest class, could read the Telugu school book, knew the multiplication tables, and could write easy words. The girls are also taught needle-work by an East Indian mistress. The Rajahmundry school is supported by the liberality of the Maharajah of Vizianagram, at a monthly expense of about rupees 250, with rupees 500 annually to be laid out in the purchase of cloths for the scholars. At my visit to this school in March last, I thought that considerable improvement had taken place in the school. The girls seemed to take interest in their lessons; many showed sharpness, and there was much less awkward shyness. The attendance also was better, and the school in better order. I found 110 present out of a roll number of 120. The highest class consisted of sixteen girls, who read the Telugu second book and Nitisangraham, wrote fairly from dictation, and had a few notions about the geography of Hindustan. In the school were altogether five teachers, besides a writing master and two East Indian mistresses to teach sewing. The Maharajah also maintains a dresser to attend girls when any of them fall sick. The school building is in an inconvenient part of the town, but is well supplied with maps and school furniture. I estimate that there are altogether nearly 400 Hindu females of caste being taught in all these schools daily; the great majority, of course, being very young children, learning the alphabet."

The introduction of the English system of infant education into these schools, and indeed, universally in India for the lower classes, would be of the highest value. The Inspector of the Second Division, Henry Forthay, Esq., M.A., makes the following important remarks:—"For years to come," he says, "the great majority of the girls in a Hindu school will be little more than beginners." This is universally true in India. He continues—

"In the present state of female education in this country, the great thing to be aimed at in every girls' school is, in my view, to

give every child the ability to read her own language with so much ease that she will resort to reading as a pleasure, and with so much intelligence that she can learn what the writing is meant to convey. And the earlier intelligence is a characteristic of the teaching, the sooner will this result be attained. The method of teaching which I believe to be the most successful is that which combines what may be called object-lesson* teaching—questioning of the simplest kind on the things with which the child is familiarly acquainted with—the reading of the words, describing the same things. With teaching of this kind from the very beginning, it would be an impossibility that children in a 4th, a 3rd, or even a 2nd class should ‘understand scarcely anything of what they had learnt.’ This teaching is not easy ; it is, in fact, more difficult than any other ; yet it is required in our girls’ schools if anything like progress is to be made ; and, therefore, it is that I differ entirely in opinion from those school managers who think *any* teachers fit to take the lower classes in girls’ schools. There is a vast difference between knowing the alphabet and being able to teach it ; and this difference is ignored when, as is too often the case, a teacher is set to teach it who has very little further qualification for the arduous task than such an acquaintance.”

The improvement of the actual condition of female education, is then, of the first importance. It is to be hoped that the Government Female Normal School in Madras, which is under the care of an accomplished and able lady superintendent, is preparing the way for a higher standard of female education. This institution was much benefitted by the sympathy afforded by Lady Napier whose influence, as lady of the Governor of the Presidency, has been very valuable during the six years of their residence at Madras. She leaves her name associated with a superior girls’ school at Tanjore ; in this 100 high caste girls, 12 of them Brahminees, are under the care of an English lady, who as lady superintendent and head schoolmistress, has won the affections of both children and

* What are sometimes meant by “object-lessons,” strings of names of qualities, &c., are by all means to be avoided.

parents. We must not close this brief review of a very elaborate volume without a mention of the School of Arts :—

“The School of Arts was conducted in the usual manner during the past year. The following is an extract from a report upon the school furnished under Government Order, No. 56, of the 10th February last, and in compliance with instructions conveyed in a despatch of the 14th December, 1869, from the Secretary of State for India :—

“The School of Arts, under the management of Doctor A. Hunter, to whom it owes its original establishment, has been in operation during the whole period to be reported upon, and may be regarded, as in some measure, the parent of several other schools of the same nature. It is divided into two departments, the artistic and the industrial; the former affords instruction in various descriptions of drawing, in engraving on wood and on copper, in etching, in painting from blocks and from plates, and in photography; in the industrial department are taught modelling, taking casts in plaster, making terra cotta vases, bricks, fire-bricks, and water-pipes, and the manufacture of more delicate descriptions of pottery. Carpentry, joinery, and blacksmith's work have also engaged attention to some small extent.

“Beside the ordinary work of the school, the Superintendent has undertaken various other duties, such as the collection and examination of different mineral and vegetable products, and the taking of photographs of interesting Hindu temples and other buildings. Doctor Hunter has also lent assistance to native princes and others desirous of establishing schools of art, both by pointing out the measures which should be adopted, and by sending to the new schools young men trained under him at Madras.”

REVIEWS.

"THE MAHOMMEDANS OF INDIA," a Lecture by SYED AMEER ALI, M.A., LL.B., M.L.A.S.

We have twice alluded to the comprehensive lecture of Syed Ameer Ali on the Mahommedans of India, yet feel that we have left one side of his subject untouched. An Indian Mussulman who speaks and writes English with fluency and correctness, who has a mind to grasp a large and various topic, and will amiably enter into our social life, and argue with us on matters of public interest, is a new and welcome phenomenon. We wish to hear Syed Ameer Ali's voice more than once. But because we highly esteem his intelligence and amiableness, it becomes the more important to point out distinctly where he fails to convince us,—where we think he is carried on a current of illusion, and indulges aspirations which tend to bring back upon us the calamities of the past,—national misunderstandings, which issue in enmities and war.

Among rude tribes of men mere difference of language suffices to make war seem their natural normal relation, and peace the exceptional state depending on some truce or treaty. To the old Greeks, even when the intellect of a few had reached a cultivation which we still admire, a foreigner was a barbarian, and a barbarian a natural enemy. Diversity of tongue is still a formidable obstacle to mutual esteem, and is heightened by diversity of religion and of manners. We cannot ask any people to give up their mother tongue; but it is, all the world over, thought reasonable by governors to expect the governed to learn the imperial language. How indeed else can the latter be admitted into the administration, or at all put on that equality with the ascendant race which those in ascendancy themselves desire? Syed Ameer Ali

does not appear to us at all duly to appraise the damage which Mahomedans have done, and still do, to themselves, by their little zeal to become masters of the English tongue. But this is not all. In common with Roman Catholics and with narrow-minded Protestants, he finds in his religion an excuse or a necessity for sectarian education. One sentence from him will show all that we mean. He says, p. 7, "The Mussulman has hitherto abstained from sending his children to institutions [*i.e.* to English public schools] where, according to him, they not only are exposed to the *unhealthy atmosphere of polytheistical youths*, but are also likely to succumb to the insinuating influences of the rival creed." The English Government in India is most rigid in forbidding any definite theology to be taught in the schools; accordingly our little society makes the principle fundamental to its own action towards India. It is almost absurd for Islam, the superior creed, to dread the contact of Polytheism, even if it could be imagined that Hindu youths had a proselyting spirit. Such a claim of isolation builds up a wall of partition between religions, and hinders common nationality. Why not equally object to sitting in a Council or a Parliament with polytheists?

The Indian Government has, indeed, equally with the Home Government in England, by their "grants in aid" to voluntary schools, incurred the displeasure of those who dread sectarianism. In England it is in many quarters strongly condemned, as a covert endowing of sects with the public money. But it is not so intended. It has resulted simply from their desire to encourage education.

We cannot help looking on this matter gravely, both from seeing the efforts made by Catholics, with especial danger of evil in Ireland, to isolate the education of youth, when the Government has the largest and most liberal intentions; as also from what we read of the proceedings in Turkey in the

course of the last fifteen years. The study of French has been practically driven out, and (as Mr. Palgrave asserts) "only the Turkish, Arabic, and Persian languages cultivated, with grammar and logic in accordance. The literature is restricted to authors who treat of Mahommedan history, institutions, and laws; to the physics of Kazweenee and the geography of Masa'oodde." In consequence the children of Christian parents are almost everywhere withdrawn from the schools. Such isolation of mind prepares a future as mournful as the past, in which, instead of that universal good will to which all good men aspire, theological wars shall again be possible and threatening.

We need hardly remind so accomplished a man as Syed Ameer Ali, that in such unhappy collisions those who cultivate backward and effete science have little reason to expect success. Modern war has its sinews in workshops, and in other development of mechanical and chemical art. But we rather begin to look at the matter from a less painful side. Three and four centuries back all Europe had to go to school under Greek and Roman masters. No literature in the world could at that time compare to the Latin and the Greek. We were not deterred by its polytheism, but made it the basis of our ordinary culture in every region of Christendom. Some think that this had an evil side; but certainly it had no tendency to make us polytheists. A literature has gradually arisen in Europe,—especially in Germany, France, and England,—far superior to the Greek and Roman classics; and now the regions which lie beyond Europe have to study European literature, as we studied Greek and Latin, if they would carry forward the cultivation of the human race. To the Turks we should not dare to say what European tongue they ought to select by preference: but to the Mahommedans of India we cannot be wrong in saying, that if they study any European literature, it ought to be English. Moreover

their ladies ought to learn to talk English, if they desire social intercourse with our ladies ; who now, if they try to learn a native tongue, have to pick it up from their servants or from other uneducated people ; and are constantly embarrassed by removal from one district of India to another.

The wrongs committed by our Government in special instances upon funds destined for Mahommedan education, have been to all Englishmen, we think, a painful discovery. We have no defence for such conduct, and hope that full redress will be given ; but no argument for Mussulman isolation of mind can justly be founded upon our past mistakes or injustice.

"WHY WAS LORD MAYO ASSASSINATED?" the question considered, by JAMES WILSON, Editor of the *Indian Daily News*. London : Ridgeway. This is the title of a pamphlet which certainly should receive the serious consideration of our legislators. It deserves attention from the opportunities possessed by the writer both through the native press and by personal investigation of ascertaining the truth of his statements. The quotations on the title page suggest the drift of the pamphlet :—

"Lord Mayo's four years' administration has found fewer hostile critics than almost any other Indian administration on record."—*Morning Post*, February 13th, 1872.

"Last year the property was sold. This year will wives and children and themselves be sold ? Alas ! whose is the kingdom ? To whom are we to make known our complaints ?"—*Natide Paper, Grambarti Prokashiki*.

"Sir William Muir, the Lieutenant-Governor of the North Western Provinces, 'may say without hesitation, that in the course of a long service in India, he has never witnessed anything approaching the discontent created by the Income-tax during the last two years.'"

INDIAN INTELLIGENCE.

POONA.

"Mr. Mahadeo Moreshwar Kunte B. A., Acting Head Master of the Poona High School, delivered a lecture on Saturday evening last in the Mission Institution, Aditwar Peit, on Aryan Rationalism. From the fame of the lecturer and from the nature of the subject, we expected an interesting lecture. We are able to say, however, that the lecture was far above all our expectations. It occupied an hour and a half, during the whole of which time the lecturer, with a marvellous rapidity of thought and fluency of expression went over a wide field of knowledge, producing therefrom the richest stores of that which was most valuable and interesting as materials for reflection, and sustaining the unflagging attention and interest of his hearers notwithstanding the intense heat of the crowded hall. The lecturer had nothing written, but spoke out of the rich treasure of his understanding; and was eloquent throughout. He divided his subject into three heads: animal rationalism, intellectual rationalism, and spiritual rationalism. He traced the history of the development and prevalence of these phases of rationalism, and gave abundant illustrations, drawn from the Rig Veda and other ancient Sanscrit writings, of their characteristic distinctions and operations. The lecturer was most happy and instructive in his treatment of the first two heads of his subject—animal and intellectual rationalism. We should have preferred the single term psychic, as comprehending all that was said under those two heads; inasmuch as rationalism is confined to those who make the soul their highest reference and who are therefore "psychic men not having spirit." The spirit, which is the highest and distinctive part of the tripartite being, man, is, in the psychic man, who alone is the rationalistic man, so crushed down and subordinated to the animal soul that it is in absolute abeyance in all such men, and is as though it were not. It cannot, therefore, but lead to confusion to speak of spiritual rationalism; almost as much so, indeed, as to speak of fleshly rationalism; for the spirit has as little to do with rationalism as the body. It is "the psychic man not having spirit" who is the rationalistic man. On the whole we have not listened to an abler lecture for many a day. It was surprising how the lecturer could go on for an hour and a half rapidly and unflaggingly when the heat of the place was almost as suffocating as that of the Black Hole."

CALCUTTA.

The last Indian mail brought news of the arrival of Babu Banerjee with his wife and children at the residence of the Maharajah, near Calcutta. They were accompanied by the Maharajah's daughter, and were met by the Maharajah himself.

ENGLISH INTELLIGENCE.

LEEDS.

MAHOMMEDANS IN INDIA.—An address in connection with the Leeds Branch of the National Association in Aid of Social Progress in India was delivered last night, before a numerous audience, in the lecture theatre of the Philosophical Hall. The speaker was Syed Ameer Ali Khan, M.A., LL.D., and the subject, "Mahommedans in India."—The Chairman (Mr. Wm. Ferguson) stated that one object of that association was to obtain authentic information regarding the vast population in India, amongst whom movements in favour of social improvement had been going on for some time past. These movements extended not only to the Hindoos but to the Mahommedans, who number about forty millions—one-fifth of the population of the Indian empire, and it was a shame that the inhabitants of England knew so little of their Mahommedan fellow-subjects. In the lecturer they were fortunate in having a gentleman of position and culture who, from his own knowledge and experience, was able to give them the fullest information. This was the only object of arranging for the delivery of the lecture, and it was not to be understood that their presence indicated approval of all the views that might be expressed.—The Rev. J. E. Carpenter remarked that this was the first lecture given under the auspices of the Leeds branch, and briefly directed attention to the objects the association had in view. What they desired first of all was to create a public opinion in this country in favour of improving the social condition of India. He believed that this was the first time that a lineal descendant of the Prophet Mahomet had visited Leeds, and he might say that in the death of Lord Mayo the lecturer deplored, not only the loss of a personal friend from whom he had received much kindness, but of a ruler who by his wisdom in administration had reconciled to a great extent conflicting parties, and had shown equal justice to both Mahommedans and Hindoos.—Syed Ameer Ali Khan began his address by remarking that great misapprehension prevailed in England and throughout the West respecting the Mahommedans, after which he gave an able sketch of the early history of India. In the course of his able and eloquent address, the lecturer pointed out what he considered to be the principal requirements of the Mahommedan portion of the population, especially advocated the granting of greater facilities as regards to educational matters and the spread of Western literature. Referring to the assassination of Lord Mayo, he said:

whom no one understood better. The warm unflagging interest Lord Mayo had taken in India had endeared him to all, and the hand of a savage borderer whom the British Government, in a moment of culpable negligence, had saved from the doom he richly merited, had struck down the noblest chief that England ever sent to represent her in India.—Several questions put to him by Ald. Tatham, Mr. Franck, and other gentlemen having been replied to, a vote of thanks was passed to the lecturer, on the motion of Mr. George Thompson, seconded by the Rev. J. W. Butcher.

LONDON.

On Wednesday evening, the 27th March, Sripad Babaji Thâkur, Esq., of Bombay, delivered a lecture on the manners and customs of the Hindus, at the rooms of the Social Science Association, 1 Adam Street, Adelphi. W. M. Torrens, Esq., M.P. for Finsbury, and author of "Our Empire in Asia: how we came by it," recently published, presided. The attendance was good, though the evening was rainy. The lecturer dwelt upon the institutions of caste, of idolatry, and of early marriage, comparing their social results with usages and institutions he found in England. The condition of women he described as degrading, and recommended education without regard to religious distinctions as the best remedy for many of the evils of India. The subjects of the lecture were discussed by Mr. Addyes Scott, Mr. Hodgson Pratt, and Mr. Deshmukh, and concluded by an interesting address from the Chairman. A vote of thanks was very cordially given to Mr. Thâkur for his able paper, and also to Mr. Torrens for kindly presiding. It was announced that the annual meeting would be held on the 10th April, at 9 Conduit Street, Regent Street; and that a conversation would be given on the occasion by the ladies of the Association.

BRISTOL.

A box is in preparation to be sent this month to the Madras Female Normal School. Contributions of illustrated books, drawings, specimens of ladies work, toys for children, may be forwarded to R. S. George House, Bristol.

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1872.

THE LATE LORD MAYO.

THE death of this lamented nobleman has elicited universally in India expressions of a sense of his great value. An esteemed Hindu correspondent in Chota Nagpore, Bengal, writes, "Lord Mayo's untimely death has caused unfeigned and universal grief throught the length and breadth of the land. The grief is shared by even the inmates of the zenana. Though I have not had the good fortune of his Lordship's personal acquaintance, I feel his loss personally as that of a generous friend. Truly was his Lordship described by a native paper, a few days before his lamented death, as Mayo the Magnificent."

The testimony of a Mahommedan gentleman, resident in England, will be read with interest; it is extracted from communications made by Mr. Syed Abdoollah to English papers.—

"No Governor-General has ever won the affections of the natives of India, from the prince to the meanest peasant, as Lord Mayo did. The Governors-General have invariably been excessively difficult of access. Lord Mayo, on the contrary, met personally all those who were entitled to an interview. No one went from his presence dissatisfied; and he invariably made an impression of affection on the minds of all who came in contact with him. This was very far to conciliate the natives.

As a rule, Europeans in India are extremely haughty, overbearing, and supercilious towards the Indians, and by this conduct cause the latter to regard them as upstarts. Consequently the contrast of his Lordship's amiable and kind behaviour was the greatest, and worked like a charm upon their minds. The Indian potentates, men of the highest integrity and honour among their own countrymen, were, of course, received as a matter of form by the Governors-General in open durbars; but the ceremony once over, they were often thought no more of afterwards. Lord and Lady Mayo invited them to their balls, and her Ladyship, by dancing with an Indian sovereign, who was previously instructed in the necessary figures, proved to all the Indian princes how erroneous were their deep-rooted and inveterate notions that Europeans looked down upon every Indian as one of an abject, conquered, and cowardly race. This courteous and politic conduct, I am in a position to know, from my numerous Indian correspondents, and those who came from that country, contributed in a marvellous degree towards the immense popularity of Lord and Lady Mayo. They were truly and affectionately loved by all. This is one of the greatest secrets of governing—to win the hearts of a conquered nation, and not to rule them at the point of the bayonet.

"It is an undoubted fact that much illiberal and uncharitable conduct is displayed towards Indians, and even Christians of colour, by the English gentlemen; while as to the lower classes of European adventurers, there is no bounds to their oppression, cruelty, and tyranny. Lord Mayo perceived at one glance that there does not exist any one common feeling of sympathy or bond of connection between the governors and the subjects. The old Indian officers were always ready to poison the mind of any English statesman, by impressing on him that to show kindness to an Indian is to make him believe that he is afraid of him, consequently there was a large portion of the Indian population who heartily detested the English, and wished the downfall of the British empire. Against such a lamentable feeling the truest remedy is to be found in the adoption of that system of courtesy which distinguished Lord Mayo's administration. By a conduct inspired by the simple rules of ordinary civility, there will be

gained over to the British cause a powerful class who will form the intermediate link which is now wanting between the governors and the governed, and whose energies would at all times be of help to Government.

"Besides this, his Lordship conciliated both the Mahomedans and Hindus, by reviving their old literature and learning, which was almost dying out. This had a most desirable effect towards removing an idea that the English Government, by trying to sink into oblivion their language and literature, wanted to impose their own language and religion on the people."

—*The Asiatic.*

"From the time that Lord Mayo assumed the reins of government, everyone interested in India must have observed the indefatigable industry, the great ability, and the extensive knowledge which he brought to bear upon the investigation and settlement of all great questions which came before the Council. Although Lord Mayo's Viceroyalty has been of short duration, yet the administration of few Indian Viceroys will bear comparison with his, if regard be had to the public transactions by which it has been signalized. Nor can any Indian Viceroy within the last eighty years compare with the lamented Viceroy himself, if the personal energy and intervention of the man be considered. Viewed by themselves, the events of his rule are important; but when it is known how much their course was directed by himself, how minute was his attention to the details of every plan, and how vigilant his supervision of its execution, the admiration claimed for success becomes due to the energy and industry by which the success was won, and a vague wonder warms into a feeling of personal respect. No Viceroy has as yet exhibited so much warm interest in native education as Lord Mayo did. He at one glance perceived the necessity of encouraging the revival of Arabic, Sanskrit, and Persian studies. He fully understood how an English education would, in all probability, corrupt most of the lower classes of Indians, instead of making them useful members of society. His death will be felt by all as a national calamity, and to those who knew and appreciated his merits it will come home as a private misfortune."—*Allen's Indian Mail.*

The following lines by the same writer will be read with interest :—

With quickened pulse we saw a nation start,
When o'er the ocean flashed the message dread,
And thickening horror crept o'er every heart.

Seek not to utter o'er the mighty dead
The panegyric which his virtues claim ;
When acts speak volumes, need ought else be said ?

In the full noon-tide of his well earned fame,
In the full vigour of his spotless life,
All unforeseen the awful summons came.

Twice in the moonlight gleamed the horrid knife,
And like a hero at his post he fell,
Not in the midst of scenes of war and strife,

But of the duties he performed so well.

Others might choose, when duty must be done,
Themselves in ease luxurious to dwell

Amidst the pomp of palaces, and ahun
The paths of danger ; he was not content
That history should write him such an one.

Filled with high hopes and purposes he went
From home and country,—all he held most dear,
Not upon glory but on duty bent.

Now he returneth on his silent bier,
And she who should have smiled at his return,
Greeteth his coming with a widow's tear.

Doth not Britannia's pitying bosom burn
To shed sweet comfort o'er that anguished soul ?
Shall not his martyrdom its guerdon earn ?

Aye ; for a grateful country shall enroll
The name of Mayo in the noble band
Of those who died to serve their native land.

Public feeling is not limited to the mere expression.
The "*Times of India*" says :—

"The Maharajah of Jeypore, besides subscribing the handsome sum of 5000 rupees towards the Mayo Memorial, purposes,

after consulting the wishes of Lady Mayo, to erect a bronze statue of her late husband in the gardens now being laid out between the Ajmere and Sanganeer gate of Jeypore city. An influential committee has been formed in Bombay for the purpose of collecting subscriptions for the erection of a memorial to the memory of the late Earl Mayo. Ajmere is to have a memorial of the late Earl Mayo, that city being the centre of 'Rajasthan.' This memorial is to be subscribed for by the Chiefs of the states included."

PRISON DISCIPLINE IN BENGAL.

Dr. Mouat is at present visiting England. Besides holding the appointment of Deputy-Inspector General of Hospitals, H.M. Indian Army; Official Visitor of Lunatic Asylums; and Justice of the Peace for Calcutta, he was, until the close of 1870, when he resigned the appointment, Inspector General of the Prisons of Lower Bengal, an office which he had held for fifteen years. During this lengthened period there were from fifty to sixty prisons under his control, and in them were contained a daily average of nearly 20,000 prisoners. They represented the criminal classes of some forty millions of people, speaking a dozen different dialects, and ranging between the most cultivated of Her Majesty's subjects in India, and aboriginal savages, nearly as low in the scale of civilisation as any wild uncultivated people known to ethnologists. Dr. Mouat thus acquired an extent and variety of experience which fully entitles him to speak with authority on the subject of Indian Prison Discipline. He has laid the results of his experience before the Statistical Society of London in three

important papers which are published in the Journal of that Society. After reviewing in the first two papers the history of the prisons of the oldest and most important province in India, he considers, in the concluding one, "the general principles which should govern the management of prisoners, and the system of discipline best fitted to secure the immediate object, as well as the end of imprisonment, viz., the punishment of crime, and the protection of society." It is evident that this subject is of very great importance to the social condition of India,—as a judicious system may lead to the improvement of a portion of the population which cannot be touched by any ordinary agencies. At the same time, it is one on which it is very difficult to obtain reliable information, and which does not, for this and other obvious reasons, generally excite public inquiry ;—it is therefore desirable to obtain the views on the subject of one so entitled to speak with authority. Dr. Mouat thus states the principles which guide him :—

"Two opposite theories of imprisonment have been discussed, and carried into effect. The one, that a prison should be rendered a terror to evil doers by the infliction of as much pain as can be inflicted without injury to health, or risk to life: the other, a graduated system of punishment, from which the direct infliction of physical pain as a cardinal condition of correction is eliminated, and the prisoner is allowed to work his way to freedom and mitigation of sentence, by mere good conduct in gaol.

"In the one system, the moral improvement of the prisoner is either altogether ignored, or subordinated so entirely to the object of rendering his prison life burdensome, as to be practically lost sight of. This plan had many, and still has some earnest advocates, but, in my humble judgment, it is founded upon an erroneous view of human nature, and this, in my belief, has caused its failure wherever it has been rigorously enforced.

"Solitary confinement, deprivation of all sources of enjoyment, prolonged enforced silence, and their gloomy accompaniments,

aimless, dispiriting and exhausting tasks, have produced their natural results in wrecking both body and mind. I am not aware that they have exercised the smallest influence on the criminal classes in diminishing crime, and the reason seems to me to be simple and obvious. Pain is a sensation, and has no immediate connection with a moral sentiment. Pain, again, is confined to the individual, and can scarcely be realised by other persons, even in its active manifestations. The mental and bodily torture of long-continued confinement, unrelieved by a ray of the sunshine of humanity, is never seen by the outer world, and even if witnessed by others whom it is intended to deter, would have no active terrors, for it is altogether a passive state.

"In fact if this theory be carried to its strictly logical conclusions, the prisoner should be deprived of food, rest, warmth, light, and all the other conditions necessary to the maintenance of life, to the extent that just falls short of immediate and obvious injury to health, and risk to life.

"In Norfolk Island the system of severity in its most repulsive form succeeded in converting rational beings into unreasoning fiends, and failed so entirely to deter from the commission of the most appalling crimes, as to lead to its abandonment, as a scandal and a reproach to humanity itself.

"The other system to which I have referred is more rational and humane; but it errs, I think, in tampering with judicial sentences, and does not sufficiently provide for the reformation of the criminal, and his restoration to society a wiser and a better man.

"It may be, and has been argued, that the State in assuming the control of an offender is not bound to undertake the duty of becoming his moral preceptor; and that if it incurred this responsibility, it should, as some philanthropists of our own time and country imagine, undertake the cure of vices of all sorts, those which are beyond the pale of the penal laws, as well as those which, for the protection of society, it punishes.

"There is, however, an essential difference in the two cases. The criminal has, by the act for which he has been tried and convicted, forfeited his liberty, and with it all the rights and privileges of citizenship. The State has per-force become his guardian

during the period of his compulsory removal from society, and is bound to discharge the trust in the manner most beneficial to him, and to the society to which he is to be restored on the completion of his sentence."

In India special kinds of crime are practised as an hereditary calling; Dr. Mouat considered that much light might be thrown on the best means of dealing with crime by instituting inquiries respecting the relation between caste and crime. It was by such special investigations that the dreadful practice of Thuggee and Dacoity, or gang robbery, were successfully dealt with; similar advantages might be derived from the investigation of the nature and causes of crime in other districts. "The whole question of caste," Dr. Mouat says, "is now in a transition state in India. Near the great centres of government and of education its influence has been much weakened, and throughout the country it is very gradually losing the semi-sacred character of its original institution, and becoming, to some extent, an indication of the occupation rather than of the social status of an individual. It is a mistake, however, to suppose that among the great body of the people it has yet lost its hold, or that it can be safely disregarded in legislative enactments or executive measures. Since the transfer of the government of India from the East India Company to the Crown, there are indications of too great impatience and of unwise haste in attempting to forge the whole population into one harmonious homogeneous mass, and of civilizing them according to western standards—if there be such a thing as a standard of civilization in existence. If it be considered impolitic to attempt to legislate in so advanced a country as England, too far in advance of public opinion, it is still more so in a country where an eclipse is still considered to be the effort of a monster to swallow the moon; and to drive away the dragon whole populations turn out with pot

and pan, sackbut and psalter, and every instrument of harmonious and discordant sounds, to frighten him from his prey : where only a few days since, the natives of the district believed that wise men had come from the west to prevent the falling of the sun, and set fire to the grass to consume the monster that was devouring it : and where even now, in many places, a Hindu will throw away his food and go hungry to bed if the shadow of a crow flits across the cooking pot in which his rice is boiling. It is an entire mistake to suppose that there is no such thing as a public opinion in India. The truth is that we have not yet learnt clearly how to get at it, and are only awoke from our dream of security by a Wahabee conspiracy, or a Kooka revolt, or some less forcible, but not less significant objection to an unpopular and ill-judged tax. In the gaols of Bengal the privileges of caste are respected in general, but no false plea of caste is permitted to interfere with punishment. With care, tact, and such knowledge of the people committed to his charge as every officer in charge of a prison ought to possess, no general feeling of dissatisfaction is likely to arise or to be created. But, from the jealousy with which all proceedings within the prisons are watched by the outside population, and the rapidity with which intelligence regarding them is spread, it is evident that extreme care must continue to be observed in the matter. Yet, it is well known that imprisonment, with its forced associations, is always attended with loss of caste, which, however, is readily restored by the performance of slight penances on release." From the information Dr. Mouat obtained in his investigation, he gives many highly curious instances, as, for example, the following :—

"There are classes of men in a district of Behar whom their want of caste and the extraordinary temptations of their position render peculiarly liable to crime.

"Occasionally the district is visited by professionals from other districts—from Geruckpore—mostly Nats or gipsies, who are petty thieves, Cheynes or cut-purses—men who carry small knives sharp as razors in their mouths, and frequent the bazaars, where, with wonderful instinct, they feel out the nooks on a ryot's person, where he has tucked the corner of his *cummerbund* in which his money is tied up, and then with a neatness still more wonderful, the Cheyne snicks off the bit of cloth with his knife and disappears with the rupees.

"Then there are the Sindhyas and Burryars, professional burglars, who mine into a *Jenana*, coming up through the floor like a stage ghost, and with less noise. They will file off and open the bangles and nose rings and earrings of the sleeping women without awaking them, and then disappear as they came. These people are only known by common report. Naturally they select the houses of rich people for their operations; and such people would rather die than have a police search in their houses, so that cases of the kind never come to the thana. The ordinary burglar, the Dosadh or Bhunya, posts his confederate sentinels, and then picks a hole in the mud wall of a house with his *sind-murry*. When the hole is sufficiently large to push a boy through, or to get through himself, he carefully inserts a *ghurra* or a stick through the hole. If the *ghurra* is not immediately smashed by a blow from the inside—for it sometimes happens that the inmate is alarmed, and stands on guard near the hole inside with a big stick or a sword waiting for the burglar's head to appear—he sees that the coast is safe, and proceeds to effect an entrance. But all this is very clumsy compared with the admirable devices of the professional, who has artful machinery to suit all exigencies, and will cut a hole into a tent, and step over the sleeping watch dog without alarming the animal. He carries a sharp knife, works naked, and oils his body, so that he is never taken.

"The other crimes committed in the district are those merely that are incidental to human nature, restrained by caste, in a bucolic and agricultural population. But it is evident that, as caste influence is on the decline, the tendency to crime is on the increase. The deep-sighted wisdom that appealed to a native's

vanity not to commit crime, instead of appealing to his conscience, in a country where the executive must always be comparatively weak, left each caste incapable of committing certain crimes, so that a native's pride of caste or *cast* was at stake if he committed them. But all that is changed now; or, being changed, and as the caste of the native is disappearing, he is not being provided the more with a conscience."

"The crime of the country," Dr. Monat continues, "is a good deal influenced by locality, as cattle stealing in border districts, where the property is easily removed and concealed.

"It is instructive to find, on tracing them throughout the country, how the same castes, whatever difference of name they bear, are most prone to the commission of the same classes of crime.

"Again, it is strange to discover that belief in witchcraft, and the existence of witch-finders, are a source of crime in the East at the present time.

"Among the Coles, an oboriginal race in the south-west of Bengal, each village is supposed to have a tutelar divinity, generally an evil spirit, to whom is assigned all the sickness, epidemics, deaths, and misfortunes which occur in the village. To this spirit certain lands are assigned, and the produce of those lands is used in propitiatory sacrifices. The existence of this superstition is said to be a frequent cause of murder and extortion, in the following manner. The Coles believe in the powers of divination of 'witch-finders,' who are usually consulted when anything untoward occurs in a village. This witch-finder, who often lives at a distance, performs certain absurd ceremonials, and pretends through them to discover who in the village has caused the anger of the tutelar deity. The person denounced is generally called upon to pay handsomely for the evil caused, and usually does so, but if he refuses he is frequently murdered: and whether he pays or not, if the misfortune does not cease, he is driven from the village, if no worse fate overtakes him. All this is done in the most entire faith, faith as absolute as that with which witch-hunting was pursued by the puritans of Scotland and of America. Such a state is difficult to deal with by penal laws, and is only to be eradicated by an advance in civilisation."

It is evident that for persons in the condition here described, ignorant, superstitious, and with a rooted aversion to any kind of change, simple incarceration can produce no beneficial results, even if this is unattended by the necessary contamination attending associated gaols. Dr. Mouat tells us that in gaols which are without separate confinement,

"From 1865 to 1869, 357,000 persons were committed to prison, of whom about 113,000 were sentenced for less than one year, and the others to sentences gradually increasing in duration, culminating in imprisonment for life, to which some 3,000 persons were sentenced, of whom 258 were women. All the sentences here referred to were of rigorous imprisonment, or of imprisonment with hard labour. The whole number thus sentenced was, in round numbers, 151,000, or less than one-half of the persons brought to trial.

"Those sentenced to simple imprisonment, or a compulsory state of idleness, amounted to 26,000. I regard this as a very serious matter. The prisons of Lower Bengal are so constructed as to admit of no real or effective classification. Imprisonment without labour implies that the crimes committed are chiefly those which are known to English law as misdemeanours. A very large number are probably first offenders. When locked up at night they must be associated with the hardened and habitual criminals of the country. It is sufficient to state the fact to show how thoroughly vicious and demoralising such a system must be, and how impossible it is that such prisons should not be, as I firmly believe they are, training schools of vice and crime. These non-labouring prisoners are lodged, fed, clothed, and cared for at the cost of the State, and are a thorough incubus to the prison system of Bengal. To most natives of India from the classes which supply the inmates of gaols, mere locking up in insecure places of confinement, with corrupt guards, plenty of plain wholesome food, protective clothing, and the luxury of idleness, solaced by immoral associations, is no punishment whatever. I myself entertain very little doubt, from revelations made to me by prisoners and by some of the prison officers, who paid attention to the subject, that the gaols are really responsible for a large

amount of crime, the detection, trial, and punishment of which cost considerably more than would be required to build proper prisons. It is in truth the most questionable of all economies to expend large sums in police and judicial establishments for the detection and trial of offenders, and to fail to provide proper means of punishing them after conviction. It would be better to let all minor offences go unpunished, or to inflict such mild penalties as would not render a resort to the gaol necessary, than to send simple misdemeanants to a school from which it is a moral impossibility that they can emerge uncontaminated.

"The case of the men, bad as it is, is not so bad as that of the women, for in the female wards of the prisons there is no separation between the tried and the untried, the innocent and the guilty—the woman who steals a handful of rice, and she who murders her husband."

We shall resume our notice of this valuable paper in a future number.

At a meeting of the Society of Arts, March 12th, a very interesting debate took place, elicited by a paper on *the Representation of India in [the British] Parliament*, which was read by Htodus Prichard, Esq. We had at first intended to analyse the debate, noticing the several proposals of the speakers; but we found that this was to involve ourselves too deeply in political questions which divide party from party.

In every case it is highly satisfactory to see how cordially all unite in the desire to promote the welfare of India; and we add, how universal is the consciousness that we have not yet done our duty to our great dependency. While we decline to dwell upon any of the details suggested, which might carry us too far into political criticism, there is one

moral principle involved, on which we think we may with full propriety express ourselves; though we are about to take just the opposite side from our respected and able coadjutor, Mr. Iludus Prichard.

He assumes as the basis of his argument, that in whatever political organization we create, we ought to aim at the *permanent union* of India with England; and in reply to the speech of Mr. S. Dickinson, M.P. for Stroud,—who had expressed just the opposite sentiment, that we *cannot* seriously propose permanent union and as it were partnership with India,—Mr. Prichard said that this was to throw away his “fundamental proposition.” Now, without agreeing wholly with Mr. Dickinson, we differ from Mr. Prichard. Our sole business is to do that which is *just* to India: this is sure to be best for India, and best for us; and we shall discern the just more clearly, if we refuse to allow any speculation or proposal concerning our own future. India in the future is surely strong enough to stand alone: it would be ridiculous to say that she can have permanent *need* of us; and to resolve that we will tie her to us, or ourselves to her, may be very futile or very disastrous. On the other hand, if by justice we cement the interests of the two countries,—if we at length succeed in winning Indian loyalty,—there may be no greater reason, but rather less, 50 or 100 years hence, than now, for separating India from England. The future will be cared for by others, when the time arrives. If we can but discover what is just, and have the heart to do it, that is the only way in which, on the one hand, permanent union may become possible or useful; on the other, separation be happy and friendly. But if once we allow ourselves to put forward as a “fundamental proposition” that our union is to be permanent, we run grave risk of admitting a *selfish* principle,—the desire of gain or glory at the expense of another. But from

such selfishness neither gain nor glory is ever reaped, whatever vulgar politicians may think; and we count here on Mr. Prichard's assent. Colonies and Dependencies are in many things analogous to children: whence the phrase *Mother country*: and as children look forward to independence, so nothing is more probable or reasonable than that a great Dependency should do the same. For England to pronounce, (of course without consulting India,) that she resolves to make the union permanent, might excite opposition and irritation in some minds, who (not unjustly) may ask with what right we prejudge so great a question. No one can say what may be in 50 or 60 years the effect of the changes which will pass on the foremost nations of the earth, and on their arts of peace and war. The new inventions, and the new consolidations of power, we will admit, may possibly facilitate the continued union of countries so distant as India and England: but on the other hand, it may gradually appear that we are buying the continuance of the union at a higher and higher price. When future possibilities and future expediences are naturally so very uncertain, it is not on these that an argument of Justice can be rested. We think therefore that alike Mr. Dickinson and Mr. Prichard would reason more usefully by dropping such speculation. Indeed otherwise they cannot take counsel in common, since they start from opposite assumptions. Abundant argument remains in inquiring what most directly will conduce to the good government of India.

INDIAN INTELLIGENCE.

BRAHMO SOMAJ MARRIAGES.—Mr. Stephen's Bill for allowing people to contract legal marriages who have renounced the Hindu or any other recognized religion to join some new sect, was passed by the Legislature on the 19th March. The *Indian Mirror* says:—"It is impossible to express in fitting terms the joy and enthusiasm which the consummation of this ~~reform~~ reform has awakened among us Brahmos, and the deep and lasting obligations towards the Government and Mr. Stephens."

ANOTHER GAOL CONSPIRACY IN INDIA.—The "*Hindoo Patriot*" announces the timely discovery of a conspiracy among the prisoners of the Alipore gaol. In spite of the warning, however, an *emeute* was attempted, for "on the 22nd instant another gang of prisoners attempted to beat the superintendent with *lathies* which they had secured from the gaol, and would have done so if a prisoner had not, at the risk of his own person, rushed into the gang with a few other prisoners and snatched the sticks from them. The aid of the military was called in for the suppression of the mutiny. It is said that since Mr. Dobson's departure to Rangoon the temper of the *budmashes* in the gaol has become more boisterous than ever." By "the military" is probably meant the gaol guard.

We must reserve for the next number notices of Indian works just received. A translation into Marathi of The Queen's Journal of "Our Life in the Highlands," and a pamphlet by Syed Ahmed Bahadoor, C.S.I.,

ENGLISH INTELLIGENCE.

LONDON ASSOCIATION.

On the tenth of the last month our first annual meeting was held at the Rooms of the Architectural Association, 9 Conduit Street, Regent Street, the Chairman of the Council, J. T. Richard, Esq., presiding. A report was read setting forth the leading principles on which the Association was founded a year ago, and detailing the work accomplished during the period. Two grants of £15 each had been made in aid of education in India—one to Keshub Chunder Sen for his female Normal School, the other to Babu Sasipada Banerjee, who is zealously labouring at Barahanagar. Five public lectures had been delivered on subjects pertaining to the wants and the customs of India—two of which had been printed and widely circulated at the expense of the Association. Several *soirées* had been given at their own houses by lady members for the promotion of social intercourse, and 125 copies of the Journal were received and distributed monthly. Allusion was made to the lamented death of the late Mrs. Manning, and to the substantial proof she had given of the interest she had taken in the work of the Association. Mrs. W. Akroyd had succeeded Miss Manning as joint Secretary; and Mr. Hodgson Pratt had kindly consented to take Mr. Hunter's place as her colleague. The financial statement showed a balance of £36 to the credit of the Association. The adoption of the report was moved by the Rev. James H.

Smith, and seconded by Mr. Henry Shaen Solly. The nomination of the Council and officers for the following year was proposed by the Rev. R. Suffield, and seconded by Mrs. Donkin. The other business of the meeting was concluded by suggestive and encouraging addresses from Mr. Pratt and Mr. Cooper. Immediately following a *conversazione*, arranged and promoted by a committee of ladies, was held in the same rooms, and was largely attended by the friends of the Association and other persons interested in India. A very agreeable and social evening was enjoyed in cultivating the acquaintance of our Indian visitors, a considerable number of whom were present, and who seemed gratified as all were with the informal and successful character of the entertainment. It is felt that the promotion of social intercourse is a special work of the London Society.

LEEDS.

Two boxes of beautifully made articles of children's clothing, specimens of needlework, pictures, toys, &c., have been received from the Leeds Ladies' Sewing Party for the box which is being sent off to the Madras Normal School. This will contain also various maps, diagrams, boxes of objects for lessons, &c.

A communication from Syed Ahmed Ali is unavoidably deferred to the next number.

Communications to the Journal to be addressed to the
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FEMALE EDUCATION IN INDIA.

SIND.

THE report of the Directors of Public Education in Madras, from which extracts were made in the March number, showed great progress in that presidency, in the general acceptance of the idea that girls should be educated. This was mainly traceable to missionary effort. Considerable aid was given by the Government both to these schools and to others under native management. The present condition of female education in Madras is the result of a long period of earnest persevering effort. We shall now turn to the opposite side of the Empire, and watch the progress of the movement in a district which is remote from the great centres of government and civilization, but where English education, introduced among intelligent native gentlemen, is itself the spring whence arises an effort to improve the condition of the ladies. Sind is included in the educational department of the Bombay Presidency, in which Government aid has not yet been generally asked for in aid of schools, the natives having taken that charge upon themselves. To all who desire to assist

in the work of female education in India, the following brief narrative of the movement in Sind will be interesting and suggestive. It is from the pen of Mr. Narayan Juggannath, the Deputy Educational Inspector :—

"When the movement of female education in this country was set on foot about four years ago, it was a most hazardous task to make the people understand the motives of Government in establishing schools for the education of girls. We have had to fight not merely against ignorance, but against social prejudices—prejudices which, through the long centuries of the unenlightened Mahomedan rule have been so deeply embedded in the hearts of the people, that even reason could hardly prevail over them.

"In Sind the zenana system—under which females, and even little girls are not permitted to appear before male members of the community—was the greatest difficulty in our way. It was evident that if the blessing of knowledge were to be disseminated among women, the only way to reach them was the employment of teachers of their own sex.

"But in the midst of social prejudices engendered by the existence of the zenana system during past centuries, it was impossible to procure the services of any well-educated ladies fit to be employed as teachers of girls' schools. A few widows who had learnt to read some religious books and could write a little were alone found among the whole female population, but it was not without difficulty that they could be prevailed upon to accept Government service, and ill-educated and unfit as they were for the post they were asked to fill, it was only after offering salaries which must be regarded as handsome to commence with, and after promises of reward in future were held out, that they were induced to serve as schoolmistresses.

"Convinced as I was of the unfitness of the women we employed as teachers, and knowing how essential it was to improve them, I proposed about two years ago the plan of appointing two inspecting masters for Hindu and Mahomedan girls' schools separately. This plan having met with the then Educational Inspector's approval, two tolerably educated old

respectable men, whose presence could not be objected to even in the zenana families, were appointed to superintend the schools and instruct the schoolmistresses in the rudiments of education.

"These men, one of whom died a few months ago, worked to the best of their abilities, but their labours have not been productive of any great success. No doubt there is some improvement in the qualifications of the schoolmistresses, who can now read better and write better, and can do easy sums in the first four simple rules. But as these women are ignorant of the very objects of education, it is impossible to expect that any real and lasting good can attend their labours. It must be evident to all that the agency of those, whose minds and faculties have never received early culture, and who cannot form a conception of what a good school ought to be, cannot be depended upon for the amelioration of the social condition of women in India. It is not sufficient to be able to teach little girls to read one or two books, or to write a few simple words, or do easy sums in addition and subtraction, or even in the next two higher rules.

"The inspecting masters being old and not regularly trained men, were not far superior to the schoolmistresses whom they were appointed to superintend and instruct, though their daily supervision kept the schoolmistresses at work. But as to the real object of improving the condition of women through the agency of teachers of their own sex, it was far from having the likelihood of being carried out. Even with better qualified men to serve as inspecting masters, it would not have been an easy matter to effect real improvement in the condition of our female schools. That it is indispensable in order to do this to employ only well-educated ladies who can devote themselves to this work has been accepted as a truth beyond dispute. To expect that any good native female teachers can be had for some years to come is to expect what is not possible in the nature of things.

"If, then, it is indispensable to employ well-educated female teachers, and if such persons cannot be obtained from among the native society until many years have elapsed, where are we to look for a supply of them?

"The source from which we can obtain this supply is ably described by Miss Mary Carpenter, and I cannot do better than to quote her words here :—' In the meantime there are numbers of educated young English women who might well be prepared to become useful teachers if placed for a year, or even less, under a trained and experienced teacher in a Normal School. There are many large and well-managed institutions in India where the daughters of subordinate officials, soldiers, orphans, and others receive a good education. There are also Eurasians and Native Christians who have been carefully educated in schools. Among these many would be found who might be prepared to be teachers in a comparatively short time, and who would gladly accept the means, if offered to them, of becoming able to maintain themselves respectably. There are also most probably in India many European widows who would willingly prepare themselves if openings were found to take part in the work as lady superintendents in the schools. The knowledge which all of these would have acquired of the country and the language confer on them an advantage which would soon enable them to overcome the prejudice felt by the conservative natives, while the liberal and enlightened would at once gladly accept their help in schools when duly trained.'

"That it is very expensive to obtain female teachers from the class which is indicated in the above extract there can be no question; and consequently it is not everywhere that the department can afford to avail itself of their services. A few central places must be selected—at present a single one may suffice—where the experiment of employing women of this class can be tried.

"Hyderabad, where we have a large number of educated people, and where consequently prejudices against female education can be more easily overcome, is the best place that can be chosen for making the experiment to which I have just above alluded. It is, again, this town where we have a larger number of female schools than anywhere else, as will be seen from the following table; there are, therefore, good prospects of the proposed experiment being successfully tried. If it is to be attended

with any success, at all no other place can be selected for that purpose:—

No. of Schools.	Description.	No. on the Rolls.	Average Daily Attendance.
3	Hindu Schools under Female Teachers ..	103	90
4	Mahomedan ditto	84	69
4	{ Ditto attended by lower class under Akhund }	99	78
	Total	286	234

“Now the appointment of a really educated lady to superintend these schools and instruct the schoolmistresses will lead to the formation of a nucleus of a future Normal School. The native schoolmistresses and their advanced pupils will attend the instruction of the lady teacher. They will gradually have infused into their minds those enlightened ideas which an English education alone can enable a person to communicate, that useful knowledge without which the mere ability to read and write cannot prove advantageous—those great truths which, however great, may in the difference in race, religion and manners, between the teacher and the taught, cannot but appeal to the innermost of their feelings; in short, with an educated lady, imbued with a true spirit of Christianity and devoted to her work, to teach the native schoolmistresses at Hyderabad, there is every probability of great improvement being effected, not only in their knowledge, but in the actual condition of their schools.

“While this subject was engaging my attention, a most opportune offer was made by Miss Carpenter—a lady to whom India is indebted for the impetus which female education has received. She promises to contribute rs. 50 per month for two years towards the salary of a lady superintendent, if one is appointed to take charge of our girls' schools, on the condition that an equal portion be made up from other sources.

“Now the only question to be decided is, how are we to supplement Miss Carpenter's grant by an equal portion from other sources? The Municipality of Hyderabad submitted a resolution for sanction of the Commissioner in Sind, in January, 1869, to the effect, ‘that a monthly sum amounting to half the outlay,

whatever that might be, be granted, provided that such moiety did not exceed rs. 200, for the support of female schools in the town." Of the sum promised we have already availed ourselves of rs. 95 only; and I think we can fairly claim under the resolution above mentioned rs. 50 per month more, since an equal sum has been promised by Miss Carpenter. I hope before the time this latter grant is terminated we shall have at our disposal from the Imperial funds that pecuniary aid for which, I believe, an application has been already made to the Director of Public Instruction."

It is very satisfactory here to find a municipality taxing its support of female education. The example is one which, we hope, will be extensively followed.

The requisite inquiries brought under the knowledge of the Commissioner of Sind, Sir William Merewether, a lady who was at that time engaged in teaching in an Indo-European School. She was, therefore, experienced in teaching, accustomed to the country, and appeared well qualified for the post. She accepted the situation under the conditions that she should study Sindhee, so as to be able to pass a colloquial examination within a year after her employment, and that she should bind herself to serve in the Department for about five years.

Information has reached us that the lady superintendent is already settled in Hyderabad in charge of the Girls' Schools. The experiment is an important one, and promises well.

PRISON DISCIPLINE IN BENGAL.

(CONTINUED.)

Dr. Mouat informs us that there is a very large proportion of acquittals of those who are brought to trial in Bengal, 129,000 against 180,000; but that the mortality among them amounts to 60 per 1,000. This he attributes to dangerous overcrowding in the under-trial wards;—many of the persons accused are insufficiently clad, and those who are really injured are in a state of agitation and alarm very injurious to their health. This congregation and association of prisoners before trial has long been regarded as a great evil in England, and has been remedied. It is even worse in India.

The state of the Bengal Gaols is, he tells us, such that no reformation can be anticipated in them. There is only one cellular gaol in Lower Bengal, for Europeans. He says—

"In 1856, when I had carefully examined nearly every gaol in my jurisdiction, I reported to the Government that they combined the largest amount of insecurity with the smallest amount of fitness for their special purpose, and that most of them included nearly every defect of construction and arrangement that could be contained within their walls. Indeed, some of them were even without walls, a frail bamboo fence, decayed from age and exposure, being the only barrier between the prisoners and the outer world.

"The male and female wards in more than one of these prisons afforded every facility for the enactment of the ancient comedy of *Pyramus and Thisbe*, and doubtless it was enacted.

"The majority of those prisons were in the same state when I resigned my office in 1870.

"In many of the gaols the wards and yards were separated by inner partition walls, and each enclosure contained its well, cook-room, and work shed. In these enclosures the walls were little better than cesspools; the arrangements for work were so insufficient that the prisoners had to be taken outside; and the

whole arrangement interfered so seriously with ventilation that it had to be put an end to on sanitary grounds.

"The walls were removed, the walls were filled up, the enclosures were turfed or metalled, and the prisoners were merely separated in large groups by night."

That so demoralizing a condition of our gaols exists in any part of the British dominions, surely calls for immediate and complete reform. We are as fully responsible for such a state of our institutions in India when we know it, as we should be for a continuance of such evils in England. Dr. Monat continues :—

"The principle of classification adopted was that of crime, as laid down in the Indian Penal Code. To the outer world, and to those who have not made a special study of this subject, there is a look of symmetry and sense about the arrangement, which at once recommends it to the imagination. This is not, however, the only prison arrangement that is fanciful and speculative. It will not bear close scrutiny.

"In addition to the unavoidable and necessary demoralization of association in the hours of ease and idleness—so vividly depicted by Mirabeau from his Bicêtre experience—the congregation of members of the same brotherhood of crime is, in reality, the very worst that could have been devised. It neutralises punishment, and renders reformation more hopeless than ever. The thieves compare notes and plan new schemes of depredation with increased knowledge. The gang robbers boast of their exploits, and excite their less criminal brethren to similar deeds of daring and plunder. Crime, in fact, is organised with the skill that characterises its adepts. It is also based on a want of knowledge of native manners and customs; for the cattle stealer or lifter loathes the cattle skinner with all the scorn of an Asiatic nature, and will no more fraternise with him in gaol than he would in his village; and so on of many other classes of crime. If they *must* be associated, it would be better to mix them up so as to secure the separation of the same classes of offenders.

"Those again who, according to our English notions, are the most serious offenders, viz., those who commit crimes against the

person, are in reality the least depraved, and many of their offences are due to the peculiar state of native society, and not to any such moral turpitude as stamp the Trojans and similar miscreants of Europe.

"This is even the case with those who commit murder as a profession and treat it as a fine art—the Thugs.

"This is no fanciful picture, but is painted from much personal observation, and from statements made to me by prisoners in different gaols, and in different parts of the country.

"That the prisons of Lower Bengal are, therefore, training schools of vice and crime, I entertain no doubt whatever."

Is Dr. Mouat mistaken? If his opinion his opinion is well founded, ought not immediate measures to be taken to remove the evil?—

"About the worst of them all was the female prison at Russa, of which the immorality, as revealed by prisoners to the late superintendent, Dr. Fawcus, is simply revolting.

"The only classification that is of real use as a measure of morality or discipline is that of individual separation, which is more necessary in the east than it is in the west.

"I constantly represented and urged this matter. The local government was willing to amend it, but to carry out the changes required an expenditure of funds which the local authorities had no means of obtaining.

"To place the prisons of Bengal on the footing required by our present knowledge of the subject, needs the reconstruction of most of them. All convict prisons or central gaols should be entirely on the separate system, and proper means of separating prisoners should be provided in all district prisons. Adequate establishments to work them efficiently should be given to all.

"The central gaols now in course of construction in Bengal fall very far short of these requirements, and I regard them as a waste of public money. In them, association is the rule, separation the exception."

Dr. Mouat had the great merit of developing remunerative labour in the gaols, especially in that at Alipore, with most satisfactory results.

He tells us that—

"In some of the gaols each prisoner engaged in industrial occupations earned more than he cost; that in them the task-work exacted was fully equal to that performed by a free labourer of the same class; that there was no foundation for the surmise that punishment was sacrificed to profit; that the labour performed was really hard labour in the sense intended by the law, inasmuch as at the close of each day's work, it was attended with as much physical exhaustion as was consistent with the maintenance of health; and that so far as it was possible to ascertain its results, many, if not most of the skilled workmen trained in those prisons, obtained employment and were earning an honest livelihood on the completion of their sentences."

The net profit of the gaols, commencing in 1856-7 with £13,165, reached in 1870, £45,274.

The educational condition of the prisoners may be generally regarded as indicating that of the portion of the population from which they spring:—

"Of the 365,000 persons committed to prison from 1865 to 1869 inclusive, about 5 in every 1,000 were well educated for their position in life; 75 per 1,000 could read and write; and the remainder, about 920 in every 1,000, were entirely ignorant. The true significance of these figures will only be determined when a general census of the population has been taken."

The masses have not as yet been touched by the spread of education in Bengal, and, indeed, no progress appears to have been made during the last twelve years; the whole of the dangerous classes are left uninstructed. Such being the state of degrading ignorance of the masses, it might have been expected that when brought under custody, special efforts would be made to remove the great evil. No instruction is however provided for the prisoners, nor is any encouragement given to voluntary effort.

The gaols in all parts of India are not as bad as those described by Dr. Mouat in Lower Bengal; in the north-west and central provinces there are many gaols well

constructed for security, well organised, and in which industrial work is admirably developed. But even in these the same great evils exist mentioned by Dr. Mouat, of association from the earliest stages,—want of separation in sleeping,—and want of every provision for instruction. As long as these radical defects remain in the Indian gaols, the great evils must remain which are so forcibly set forth by Dr. Mouat. We trust that his representations will have the effect of bringing to bear on the prisons of Bengal, and, indeed, of all India, those principles of prison discipline which have been generally adopted in the civilized world.

OBITUARY.

The public prints announce to us from time to time instances of extraordinary benevolent liberality in some of our fellow subjects in India which rival that of the renowned George Peabody. Such a career of remarkable and enlightened generosity was recently closed in Bombay. The *Gazette* of that city contains the following account of the philanthropist:—

“In the death of Mr. Rustomjee Jamsetjee Jeejeebhoy, which occurred on Saturday afternoon, the native community may be said to mourn the loss of one of those patriarchs of the people who, from the catholic character of their benefactions, deserve to be respected and esteemed as the friends of mankind. He was not only a friend of his own people, but his bounty had extended to nearly every quarter of India and Europe. In the course of a decade while fortune smiled upon him, Mr. Rustomjee dispensed in public and private charity nearly a quarter crore of rupees without distinction of colour or

creed; and his death will be mourned far and wide in places where his generosity had relieved distress or alleviated misery.

"Mr. Rustomjee Jamsetjee Jeejeebhoy was the second son of the late Parsee Baronet, and a brother of the present Sir Jamsetjee. He was born at Bombay in 1813, and was therefore 49 years of age at his death. He had been ailing for some time past, chiefly from dropsy, which was the immediate cause of his death. Three or four days ago, when he probably felt his end approaching, he expressed a wish to be removed from the bungalow at Breach Candy to the family residence in the Fort, and had, perhaps, the satisfaction of dying, amid the scenes of his childhood, in the house where he was nurtured and brought up. His body was carried to the "towers of silence" yesterday morning, followed by an unusually large concourse of his co-religionists. He leaves behind him three daughters by his first wife, and a widow whom he married a few years ago.

"From an early age Mr. Rustomjee had a predilection for commercial pursuits, in the prosecution of which he showed much of the enterprise of his late father. With the resources which the great wealth inherited from his father gave him, he traded to an extraordinary extent chiefly in cotton and opium, and had so much increased his wealth, that at one time he was reputed to be worth several crores of rupees. On the winding up of his father's firm, he traded on his own account, and had influential business connections with England, Calcutta, China, and other places. He once held most extensive landed estates in Bombay, Poona, Surat, Goa, &c., and built for himself at great cost the splendid mansion at Kirkee, near Poona, now the property of Sir A. D. Sassoon. Mr. Rustomjee possessed in a great measure the excellent qualities of his noble-hearted father, and endeavoured to tread in his footsteps. He used his great wealth in large-hearted generosity and diffusive charity, public as well as private. His public benefactions are by some estimated to amount to ten or eleven lacs of rupees, and a very large sum is believed to have been spent by him in private charity, or in a manner of which he did not care to leave a record behind him. About ten years ago, in his travels through the Portuguese settlements, he gave away about five lacs of rupees, in charity, in building hospitals and dhurrumsallas,

founding schools, and maintaining educational institutions of different kinds. It is said that he gave no less a sum than Rs. 1,00,000 for the promotion of education in Gujarat alone. We may notice here a few other instances of his liberality. During the famine in Lancashire, his name was foremost in the list of Indian subscriptions, and he contributed monthly sums until the famine was over. He contributed at different times a total sum of Rs. 1,50,000 to several of the London charities. He presented Rs. 50,000 for establishing a charitable dispensary, and Rs. 80,000 for a school and lecture-hall in Damaun. In acknowledgment of these gifts the King of Portugal conferred on Mr. Rustomjee the honour of Knighthood. In Poona he gave Rs. 80,000 for improvements to the Bund built by his father. He gave Rs. 25,000 for the relief of the sufferers from the effects of the hurricane which broke over Calcutta some years ago. Bombay has profited by his bounty no less than other places. He contributed Rs. 80,000 for building an "Hospital for Incurables" in connection with the Jamsetjee Jeejeebhoy Hospital. Rs. 1,10,000 for a dhurrumsalla for all classes of natives near the late Tardeo station of the B. B. & C. I. Railway; Rs. 75,000 for developing more efficiently the School of Arts founded by his father; and Rs. 35,000 to the fund for conveying the Parsee dead to the "towers of silence." He placed at the disposal of the Director of Public Instruction in Bombay a sum of Rs. 1,50,000 for enabling five native youths in the different Presidencies to go to England to be called to the Bar. The Sir Jamsetjee Zertshoshtee Mudressa, founded for imparting a knowledge of Zend and Pehlvi to the sons of Parsee priests, is also indebted to him for its efficiency. Mr. Rustomjee's charity among people of his own race was well-known, while his liberality to his friends and relatives, to some of whom he presented valuable estates, was not less remarkable. He was a staunch orthodox Zoroastrian, and was a member of the late Parsee Punchayet, and a trustee of the charity funds under its control. He was the first Parsee gentleman who was honoured a seat in the Bombay Legislative Council on its institution in January 1865, the time of Sir George Clerk, and was there re-appointed to the post. In the general crash which overwhelmed Bombay in 1865-66, Mr. Rustomjee sustained a reverse

of fortune, and was obliged ultimately to seek the protection of Act 28 of 1865. His estates was finally wound up by trustees in three years. "Since that time the deceased gentleman led a comparatively retired life, and seldom appeared in public assemblies." — *Bombay Gazette*.

The *Madras Times* mentions the death of an educated and accomplished Hindoo lady, Mrs. Nursing Row, a member of a distinguished native family in the Vizagapatam district, who had given promise of leading the way to an improved condition of female education in her country. —

"Mrs. Nursing Row, who had the misfortune of losing her father very early, possessed in her late mother an educated Hindoo lady of sterling qualities who discharged the duties of an able governess to her children. After receiving a sound and liberal education in Sanscrit and her mother-tongue, the deceased lady was married to her cousin. Having lost her mother and sister in one day, Mrs. Nursing Row became the sole heiress of her father's portion of the Godavari Estate which includes a considerable part of the Vizagapatam District.

"Placed under the care of an educated and intelligent husband, and amidst European association, Mrs. Nursing Row soon acquired a fair knowledge of the English language, and gradually became an amateur of the fine arts, music and painting, and was chiefly distinguished by the manner she filled up intervals from more important occupation with fancy work of every description. Ever anxious to extend the blessings of education which she enjoyed herself, she cheerfully undertook the maintenance of the Native Female School at Vizagapatam, opened under her worthy mother's patronage, and with unflagging zeal added a new sister-institution for the benefit of Hindoo young ladies.

"This lady accompanied by her husband came on a visit to Madras about the time H. R. H. the Duke of Edinburgh visited this country, and after suffering a heavy affliction in the death of her niece, the late Mrs. Gajpatt, one of whose young family devolved upon her, she was returning a

speedy return to her native place, when, having been long threatened by that dire disease, consumption, she became alarmingly ill, and after a tedious illness of a couple of months, relieved only by the sympathy of her European friends, she became latterly so completely exhausted, the disease gaining ground, notwithstanding the skill of some of the ablest physicians of Madras, that she fell a victim at last, and expired very tranquilly."—*Madras Times*.

INDIAN INTELLIGENCE.

The arrival of the new Viceroy, Lord Northbrook, in the splendid harbour of Bombay on the 26th April, must have presented a gorgeous effect. It is thus described in the "*Argus*," newspaper of that city, of April 27.—

"About mid-day H.M.S. Glasgow, conveying his Lordship, dropped anchor near the Apollo Bunder, and at half-past five o'clock the Viceroy left the ship and proceeded in the State barge to the shore, in company with Colonel Earle and Captain Evelyn Baring, his aides-de-camp. The Commander-in-Chief, the Judges of the High Court, the Chief Secretary to Government, and the Commissioner in Scind, Sir W. Merewether, were the principal officials who received his Excellency. There were besides several native chiefs, and every influential resident in Bombay. The scene on the Bunder was extremely pleasing. Long lines of seats were prepared for ladies, and they were all filled. The number of brilliant uniforms of the officers, the varied and rich costumes of the native grandees, and the handsome dresses of the ladies, surrounded as the whole Bunder was, with an endless number of flags, and especially noticeable among which was the Royal standard which gracefully dropped its huge folds over the steps the Viceroy descended, made the whole scene exceedingly imposing. The Bunder of the Bunder had been covered

with matting, and a part of it with crimson cloth, on which the Viceroy proceeded to the carriage with four horses which was waiting for him. Lord Northbrook has certainly met with a most gratifying reception. Nothing could have been more thoroughly cordial than the greeting which his Lordship received the moment he touched, for the first time, the shores of India. His Lordship seemed to be extremely pleased with the manner in which he was received, and was apparently surprised at the extent of greeting bestowed upon him. This was in a measure owing to the very agreeable expression of countenance, which is a marked characteristic of his Lordship's appearance. There are no traces in his features of aristocratic pride, conceit, or reserve; he seems to be a quiet English gentleman, whose unassuming habits were somewhat startled by the prominent position in which he suddenly found himself. He had expected a public reception, but the real pleasure which his presence inspired, he had not calculated upon. We fully expect that Lord Northbrook will be a very popular Governor-General. He may not possess the excellent social qualities which especially distinguished Lord Mayo, but we may anticipate that he will soon make very favourable impressions on all sides. The landing on the Apollo Bunder yesterday evening was very auspicious, and seemed to promise well for the future. His Excellency proceeded to Government House, Parell, from whence he will go by train to Calcutta very shortly. A State ball was given last evening, and this evening there will be a State dinner party at Government House, Parell."

On the afternoon of the 29th of April his Lordship was to make his first public appearance in India, by unveiling the statue of her Majesty the Queen, which was presented Bombay by the late Governor of Baroda; and on the following morning he set off for Calcutta.

We extract the following from the *Hindu Patriot*:—"The Bombay Association have made a move in the right direction. They have petitioned the local Legislature for an elective Municipal Council. They propose that the Corporation should consist

of 80 members, that every payer of rates and taxes of rs. 50 and upwards per annum should have a vote for election, that the town should be divided into six or more wards, and that the Town Council, as the working committee, should be elected by the Corporation. The plan is consistent, and ought to have a fair trial. If it succeeds in Bombay it may be fitly tried in Calcutta. We confess we have no faith in Municipal Councils nominated by Government, and the time has come for a trial of the representative system. Taxation and representation ought to go hand in hand."

We learn from some Indian papers that a People's Association has been established at Birhampore, in the district of Moorshedabad. The objects of the Association are stated to be twofold,—the amelioration of the general condition of the ryots, and the representation of their grievances to the proper authorities. We are happy to understand that Maharanee Sarnamayee, a public spirited Hindu lady, has agreed to contribute rs. 25 monthly towards the funds of the Association. We wish every success to the undertaking.

We are glad to give the following from the *Indian Mirror*, of the 19th April:—"The inestimable advantage of possessing a sufficient quantity of pure water throughout the day, which has made Calcutta so different from what it was a few years ago, is likely soon to be extended to Dacca. A committee has for some time been sitting there to take into consideration the best means of utilising the rupees 50,000 donation so liberally subscribed by Khajeh Abdool Gunney for the benefit of that city. It has now been unanimously resolved by the committee that the money thus obtained be employed to supply Dacca with pure water. Khajeh Ashanatodah has also, we learn, volunteered to supplement this sum by a further grant on one condition, namely, that Government do not impose a water-rate upon the people, as it has done on Calcutta. We hope that this reasonable and generous request will be acceded to."

ENGLISH INTELLIGENCE.

LONDON.

The Council of the "Association in Aid of Social Progress in India" will feel much obliged to Indian gentlemen residing in London if they will kindly inform the undersigned of their addresses. The Council of the above named Association are anxious to send notices of their lectures, meetings and social parties to Indian gentlemen residing in London, and in other ways to render them any services in their power. Communications to be addressed to Mrs. AKROYD, St. Albans Villas, Highgate Road; or to HODGSON PRATT, Esquire, 8 Lancaster Terrace, Regents Park.

BRISTOL.

A large box has been sent off to Madras to the care of the Director of Public Instruction, J. B. Powell, Esq. The contents are for the Female Normal School at Madras, the Girls' Schools under the patronage of the Rajah of Viziahagaram, and Lady Napier's Girls' School at Tangore. Some educational apparatus, maps, diagrams, &c., has been sent to each of these schools, and beautiful specimens of ladies' work, scrap books, &c., have been contributed by the Clifton Ladies' Auxiliary Sewing Party, as well as by that in Leeds. These will, we hope, be received as tokens of the sympathy of English ladies with the cause of female improvement in India.

Contributions to the National Indian Association will be received by the Treasurer of the Bristol Branch,

LEWIS FRY, Esq., Goldney House, Clifton, Bristol,
or by the Secretary,

MISS CARPENTER, Red Lodge House, Bristol;
from whom may be obtained the report and prospectus of the Association.

Communications for the Journal to be addressed to the
Red Lodge House, Bristol.

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It is a good omen of future social improvement in India when her own sons, their minds illumined with new light from the West, and their spirits animated with an ardent desire to benefit their country, strive with candid but loving earnest endeavour to probe the causes of evil, and so to rouse their countrymen to find a cure for it. We gladly therefore present to our readers both in India and in England the following production of a Hindu gentleman whose medical studies give him a special claim to attention :—

SOCIAL LIFE IN INDIA.

By GOPAUL CHUNDER ROY, M.D., F.R.C.S.

(From the *Truthseeker*.)

The great drawback to the regeneration of India is its extent of pauperism. At the risk of meeting with opposition, I have ventured to express my personal experience: for if there is any delusion that has received a more general circulation than another, it is the delusion concerning the supposed opulence of India. Nature, in her bounty, has been lavish in the distribution of her richness; with a fertile soil smiling beneath a cheerful sun, there is no other land that enjoys the same advantages of climate and productiveness. It is a field where a rich harvest might be reaped, but the Englishmen have gone, and the natives have remained.

savings enough to enable them to maintain in Britain an independent existence. This has led others to the conclusion that the richness of the soil is commensurate with the opulence and wealth of its inhabitants. But if the facts are properly interpreted, you will find poverty in its extreme shape of wretchedness. Clothed in tattered garments that barely cover the naked frame, and far less protect the body in winter from the inclemencies of the weather, the multitude would bless their stars if they could command one good meal a day. A little variation in the ordinary price of food would bring on famine through the length and breadth of the land, and the day has not long gone by when myriads of human beings fell victims to starvation and pestilence. The mind shudders to dwell on that revolting tragedy when, famished and overpowered with hunger, persons dropped down dead on the public street. Mothers with babes clinging to their arms,—babes whom want of nourishment had deprived of the grace of human form,—attempted to make their way to the capital town for succour and relief; but before they could reach their destination their bodies strewed the road. Persons driven to maniacal delirium were actually found feeding themselves in the dead bodies with jackals and vultures. But enough has been said on this subject. Such scenes, often repeated, cannot fail to impress upon us the extreme poverty of the general mass. And yet we hear of our country being spoken of as uncivilized because the people do not attend to the clothing of their body, when they can ill afford to supply their necessary wants; they are looked upon as a nation of rice-eaters, when even that rice they can hardly command more than once a day; they are said to lodge in low houses and huts in defiance of sanitary laws, when there are thousands that are content to find a home under the shades of spreading branches. Ninepence a day for a hard-working labourer is the maximum wages he can aspire to, and one would consider himself a gentleman if he could be so fortunate as to secure a fixed income of five pounds a month. The custom of the country binds him to a matrimonial tie at an age when he does not possess the means to undertake the responsibilities of a married life, and, as a necessary result, he finds himself encumbered with a family which he has to support by the limited

earnings of his daily work. The spirit of independence vanishes before urgent daily wants; luxury gives way before threatened starvation; and the poor labourer lives to keep his body and soul together. The least illness which obliges him to stop away from work, or the least increase in the price of articles, upsets the balance of his domestic management, and mendicancy or starvation stares him in the face. It is absurd to expect from such men the display of those comforts of life which wealth alone can buy. It is absurd to expect from them manifestations of charity towards others, when they can hardly do justice to the necessities of their own domestic sphere. It is equally absurd to propose to them costly innovations in their habits of life, so long as pauperism marks for its victims nine-tenths of India's population. Can you with reason, wonder to see amongst such a nation a complete want of enterprising faculties? Would you stigmatize them as uncharitable, when they want means to show their charity at home? The truth lies at the very bottom of one fact:—that the scale of pay of a native officer is too poor to enable him to maintain an honourable living, and far less to encourage him to stake his income in the adoption of some independent calling which may be attended with risk or hazard. Conscious of the number of idle lives that are dependent upon him for their bread he abides by a peaceful policy, and avoids the ups and downs of a commercial life. The object of his English education is confined to the ambition of an appointment under the Government department, which by the very law of supply and demand holds but the prospect of a miserable remuneration. The religion of the country interdicts the crossing of the forbidden waters of the sea, and compels him to fall back upon his own limited resources. Foreign commerce receives an unavoidable check, and, ignorant of the knowledge and productions of other countries beyond the teachings of geography, the nation are glad to avail themselves of the service of foreign tradesmen and merchants. The natural resources of the land are wasted through the incapacity of our countrymen to turn them to use; and, instead of stirring themselves up to provide for their wants, they content themselves with receiving supplies from other countries, which they enrich at their own expense and sacrifice.

But whilst, on one side of the scale, we have the various degrees of pauperism from extreme wretchedness to an inadequate competency, we have indeed, on the other hand, abundance and profusion of wealth. But the number of the wealthy is so few, and, I may venture to add, their education, as a rule, is so limited, that their influence on society is very properly questioned. Confined to their own homes, their interest is centred and bound to their narrow sphere. Ignorance misguides their public charity, if they are at all actuated by feelings of patriotism, and the money is lavishly spent to endow a temple or to enrich the coffers of a hypocrite priest, or serves to encourage the system of mendicancy in the persons of those imposters that pass by the names of Fakeers or Dervishes. If more impulsive in their nature, they are never wanting in ideal necessities of life whereon to invest their capital, and, thanks to British commerce, that has introduced into our country the all-absorbing influence of champagne and brandy, it has spared our wealthier citizens the trouble of wearying over any solicitude for a work that can call forth their liberality and support.

I have, in the preceding lines, touched on the subject of the dietaries of a Hindu, and have explained that, poor as it may appear, it is at least admirably suited to the present pauperised state of society. Much of the development of our mental vigour depends upon the soundness of our constitution. Contrast the peevish and sour disposition of a perpetual invalid with the hale and hearty manners of a healthy youth. Just as ill nourishment affects an individual mind, so insufficient nutriment will have the same influence in determining the characters of a nation. The Hindus are characterised as gentle and pacific in their temper, and I believe this impress of nationality is stamped upon them from the nature of the diet to which they have conformed themselves from generations. There is no nation that is so much given to vegetarianism as the Hindus of the past and present ages, the major part of them making their principal meal on rice and vegetables. Fish is more used as a sauce; and meat, from the religious objection attached to the butcher's stall, forms a rare luxury. Butter and milk are largely consumed, and no doubt contribute to the healthy nourishment of the frame. Of the

poorer classes, rice is the only staff of life, and you would wonder to see the quantity consumed for sustaining the wear and tear of an active life. It is no exaggeration to say that one man will, if he can procure it, consume as much rice in a day as would suffice an English family for a whole month, even if they were to make a daily meal of it. In this way, the stomach is made more and more capacious, and it is not an unusual practice amongst my countrymen to gulp down five or six pounds weight of eatables just after an ordinary meal, with the greatest ease. The evil tells its own tale in the numerous disorders of the digestive apparatus that we find in India. Much as I advocate the sparseness of diet in a tropical climate like India, and much as I regret the extent of pauperism that forces our countrymen to adopt an economical meal, I cannot but denounce the policy which substitutes an unwholesome regimen for one that pertains to the welfare of our bodily and mental health.

Apart from its religious bearing, I think it would be the height of injustice to our posterity to advocate a system that must tell heavily on the development of our future progeny. For though the evil effect of it may fail to show itself in the course of one or two generations, no doubt when it is confirmed and deep-rooted it induces degeneration of breed. Whilst in everyday transactions of our life we consider ourselves justified in using every lower animal to conduce to all our real or imaginary comforts, I consider it an extreme of sentimentalism to deny us the use of their flesh when such use concerns the momentous question of our life and health. Simple rice and vegetables, effective as they are for the maintenance of our vital actions, fail to give the body that tone and vigour necessary for sustaining exertions in higher spheres of life. They degenerate human faculties, and engender that feebleness of mind which, in common parlance, we speak of as the symbol of meekness and forbearance.

Whilst advocating a change in the Hindu system of diet, let it be understood that I am not one of those who subscribe to the opinion that wine forms an essential ingredient of our food, for sustaining bodily vigour. Its mischievous influence on the body and mind, as well as on society, cannot in too strong terms be deprecated. We represent a nation noted for sober and temperate

habits. Our forefathers of bygone days, whilst delighting in the flight of imagination, resorted to nothing in the way of stimulation of their system with ardent drinks. Vegetables formed their simple diet, and the crystal fountain their drink, and yet they have bequeathed us a legacy which we are proud to own. Wine is religiously forbidden; and even those sects that indulged in spirituous liquors had certain fixed days in honour of some gods or goddesses for the enjoyment of their privilege. These days were few and far between; and when you add to this the fact that distilled spirits are the inventions of modern civilization, you can conceive how little was the influence of these drinks on the social customs of the past. Nay, our ancestors had such an aversion for fermented liquors that they scrupulously abstained from the use of any sweet or syrupy fluid, such as milk of the cocoa nut or juice of the date palm, if there were evidence of the least sign of fermentation in it. Those were the golden days of primeval antiquity, when ignorance and simplicity ruled human hearts; when, content with what happiness nature, in her bounty, has bestowed on human kind, they wandered not in search of artificial excitements. As if the number of human miseries is not enough to make us sad, we add to the list one which it is in our power to expunge. Under what inauspicious star was this liquor traffic introduced into India, that is sapping its vitality, and fast driving the nation on to ruin! Although, as a medical man, I cannot deny the great efficacy of wine in disordered states of the system, yet I must confess that its abuse in health kills more than it saves in actual disease. Economy tells us that it is an expensive luxury, and medical science declares that it is a luxury indulged in at the expense of body and mind.

(To be continued.)

It is probably hardly possible for any one who has not practically studied the practice of Hindu law, to understand how completely the religion, the law, and the social customs of India are at present inextricably entangled together; how jealously therefore a guard is kept over each lest the whole social fabric should collapse together.

We find the following interesting and curious sketch illustrating this in the *Law Magazine* of June, 1872:—

“The Hindu law boasts of a written code, scattered though it be among various books, the most ancient of which is the well-known ‘Institutes of Menu.’ Several abstruse commentaries and digests on various subjects of law—contract, inheritance, adoption, marriage, and so forth—compose the *bibliotheca legum* of the Hindus. The religious element, however, which enters into the entire texture of Hindu law is remarkable. Almost every one of its rules points to some religious dogma or usage. Many of its precepts are merely enunciations of doctrines that lie at the foundation of their mystic philosophy. So blended and mixed up are moral lessons, religious duties, and purely legal obligations, that it is often difficult to distinguish them. By an old regulation of the East India Company, passed in 1793, and re enacted for the purpose of extending it to all the civil courts in the country, it is directed that in suits regarding succession, inheritance, marriage, and caste, and all religious usages and institutions, the Hindu laws with regard to Hindus were to be considered the general rules by which judges were to form their decision. Here, therefore, by the side of the written law there are also to be recognised and enforced a large body of usages and customs. As might well be expected, this mine of law and custom not only produces a large amount of litigation, but such litigation as sometimes assumes the most ludicrous and grotesque character.

“If, therefore, the suit be one for ‘account,’ or for ‘goods sold,’ or ‘money lent,’ or for damages, there is generally not found much difficulty in applying to it the general principles

which in English law govern like cases. But let a member of a Hindu family, joint in food, worship, and estate, break away from his ancestral home and rush into court, we are then immediately plunged amid questions the most important and intricate. The rights of the several parties are to be ascertained and declared, and the whole family-system, archaic as it is, must be narrowly studied. Here family relations are found totally behind the age we live in. Mothers the perpetual wards of their sons, daughters under grave disabilities as to succession and inheritance, and brothers with their families and remote kinsmen apparently enjoying a mutual dependence on one another. Conditions of society, which the scientific lawyer regards in the light of fossil remains of an age long past, and fit only to theorize upon, are here studied at once for immediate practical purposes. The suit goes on, and must be decided by principles recognised by such a state of society. Meanwhile, the 'Karta,' or manager of the family estate, is a prominent figure in these proceedings, and sometimes the family priest is an actor in it. The family god, too, has no small share of the interest directed to it. The right to worship him is in dispute, and the Christian judge has probably to search the Hindu Scriptures—the *shastras* and the *purdwas*—to determine how many days in the year *Shiva* is to be worshipped by this member of the family, and how many weeks *Vishnu* is to be adored by another.

"Customs again which are immemorial create rights which are brought before our tribunals for recognition, which no courts under the sun are called upon to consider. 'It has been said by an ancient Indian lawyer, that when the judges of the Sudder Courts were first set to administer native law, they appear to have felt as if they had got into fairyland, so strange and grotesque were the legal principles on which they were called to act. But after a while they became accustomed to the new region, and began to behave themselves as if all were real and substantial. As a matter of fact, they acted as if they believed in it more than did its native inhabitants. Among the older records of their proceedings may be found injunctions, couched in the technical language of English Chancery pleadings, which forbid the priests of a particular temple to injure a rival fane,

by painting the face of their rival red instead of yellow, and decrees allowing the complaint of other priests that they were injured in property and repute because their neighbours rang a bell at a particular moment of their services. Much Brahminical ritual, and not a little doctrine, became the subject of decision. The Privy Council in London was once called upon to decide in ultimate appeal on the claims of rival hierophants to have their palaguin carried cross-wise instead of length-wise; and it is said that on another occasion the right to drive elephants through the narrow and crowded streets of one of the most sacred Indian cities, which was alleged to vest in a certain religious order as being in possession of a particular idol, was seriously disputed, because the idol was cracked.'

"In one case, appeal came up to the late Sudder Court, in 1854, in which thirteen parties as plaintiffs sued twenty-six barbers, to compel them to shave them. It appears that a succession of barbers of a particular caste, had lathered and shaved the ancestors of the plaintiffs from time immemorial. From father to son the same razor had come down as an heir-loom, destined to shave the chins of certain families, their heirs and successors for ever. At last, however, prompted by some evil genii, the barbers absconded, and, as a result, the beards of the plaintiffs appeared, which being repugnant to the spirit of the *shastras*, the judge was asked to have the plaintiffs duly shaved, which he declined to do. In another case, certain parties sued certain individual barbers, praying that the latter might be compelled to pare the nails of the former. The first court found that it had been the custom of the defendants to perform this service for the plaintiffs, and passed a decree compelling the defendants to perform it. The barbers being indignant, appealed. The Lower Appellate Court held that such a suit will not lie; and, as is the custom of litigants in India, an appeal was immediately made to a higher tribunal. It was gravely urged in special appeal to the High Court, that a suit will lie for the enforcement of an established usage having the force of law. The High Court, in its turn, solemnly say (see *Weekly Reporter*, vol. i.), 'We have carefully considered this argument, but looking at the facts of the case, we think it should be governed by the decision

of the late Sudder Court, 2nd November, 1854, page 465, in which thirteen parties sued twenty-six barbers to compel them to shave them, and which appears to us to be on all fours with this. It is, indeed, urged in that case that any barber may have been resorted to, and here the individual defendants must perform the service, otherwise plaintiffs lose caste. But that was not the ground of that decision. It was that the claim was of doubtful principle, and not one of which the courts could enforce execution.' The special appeal was accordingly dismissed.

"Probably it was a fortunate circumstance that the court so decided, for if (in the shaving case, at least) a decree for the plaintiffs had finally been made, both the judges and the plaintiffs would assuredly have found themselves under the tyranny of an exceedingly 'doubtful principle.' If the barbers had refused to carry out the decree and had sullenly put away their razors, then probably (as in the case where a defendant being ordered refuses to sign a document to the plaintiff, the judge may sign it in his stead) the honourable judges would have been compelled to consider the question, whether they should not shave the plaintiffs themselves. If, again, the defendants (barbers) had shown a cheerful disposition, and were prepared to shave the plaintiffs in terms of the decree, why, in that case even, it is of exceedingly 'doubtful principle,' and a question the casuists have nowhere decided, whether it is just to a man's wife that he should intrust himself to the hands of a barber against whom he holds a decree carrying costs, which costs, at the time of shaving, happen to be still due and unpaid."

In a lecture delivered last year at Barahanagar, near Calcutta, on "English Legislation for India," by A. Meyrick Broadley, Esq., C.S., the writer says:—

"The lower class of your countrymen are litigious to a degree, and this affection for litigation extends itself to many members of the higher grades of society, where it has not been counteracted by the march of education and civilization, but at the same time both these classes of persons are highly superstitious on religious matters; strict observers of all rites and ceremonies, be they connected with the precepts of the faith of their fore-

fathers, or with the strict rules of their caste. As the Hindu ryot profoundly and devoutly reveres the water of the Ganges, the grass of the *toolshee* plant, and the touch of the Brahmin, so the Mahommedan peasant stands in awe of the Koran. We have substituted for these ceremonial oaths, so much feared by the religious and superstitious of either section of the community, a simple form of words respected by neither. We have taken away from the people of this country, whose faith, we may almost say, is embodied in certain outward religious rites and performances, the religious oath which was at least solemnly regarded as binding by many of them, and substituted in its place a form of words which few of them comprehend. Each part of India has its separate and peculiar form of oath, e.g., a native of the Sunderbunds swears by covering himself with a tiger's skin, signifying thereby, in case of his speaking falsehood, he will be devoured by the next wild beast he may chance to meet with. In my humble opinion the retention of these forms, at least for some centuries to come, is simply essential to the proper administration of justice in India. I may tell an anecdote of my short experience, which will illustrate the correctness of my views on the subject of ceremonial oaths. I was one day holding a local investigation in a case of a riot, arising out of some zemindaree dispute in the division of Bistopore. After a man of some position, a Sudra, had given his evidence as to a certain matter connected with the questions at issue, the mookhtar of the opposite party stood up, and said if the witness will place his hands on the foot of his own mookhtar (a 'kulin' Brahmin), and repeat all that he has now said, his client will relinquish his claim. The man literally fled from the place, lest I should compel him to comply with the request, of my powerlessness to do which, he was, of course, unaware."

Much curious and very interesting information respecting social life in India may be gathered from records of courts of justice in that country.

FIRST REPORT OF THE INDIAN REFORM ASSOCIATION.

We have already presented in this Journal a programme of this Association, established by Babu Keshub Chunder Sen on his return from our country, to lead to some practical result from his English visit. This first report gives hope that a strong stimulus has been thus given to many important movements, as will appear from the following extracts :—

"The object of the Association is to promote the social and moral reformation of the natives of India. In order to accomplish this object effectively it is proposed to avoid, as far as possible, mere theories and speculations, and to aim chiefly at *action*."

An Adult Female Normal School was established in February, 1871. The following among many testimonials of the progress of the students are very satisfactory. The Principal of the Government Sanscrit College says :—

"I have not only been infinitely gratified with the examination of the first class of the Female Normal School in literature, but I have also been greatly astonished. It is wonderful how they have learnt so much within so short a time. In my opinion the questions I put to them were very difficult. Such questions are not even given in the Bengali examinations of the University. I consequently thought that the pupils would not be able to answer most of the questions, but on examination I found that each of them had answered almost all the questions."

The Head Master of the Sanscrit College states :—

"I examined the first class in history, arithmetic, and geography. The result of the examination has been on the whole quite satisfactory. The history answers of the first class are especially excellent. I know not which to admire most,—the neatness of the hand-writing, the accuracy of the style, or the

correctness of the matter. All these deserve very high praise. Indeed, such papers would do credit to the very best pupils of the best vernacular schools in Bengal."

The Government Female Normal School having been discontinued for the present, it is hoped that aid will be given to this, which has already made so much progress, and proved itself worthy of encouragement. An official communication states:—

"The Lieutenant Governor has determined to abandon the Government Female Normal School for the present. His Honour will prefer to give aid to any schools maintained by private individuals or associations which really attract, and efficiently teach, a sufficient number of adult female pupils, and especially pupils of a class likely to make good school mistresses in time."

The training of young native gentlemen to industrial arts is a new feature in the country; the report continues:—

"It is proposed to give instructions, in this school, to native gentlemen of the middle class in the useful arts, with a view to train them for independent trades. The want of such an institution is deeply felt in this country. Young men belonging to the middle classes of the native community after receiving education in public schools and colleges, generally seek employment as clerks and assistants in Government or mercantile offices. They toil ceaselessly at the Keranee's desk day after day, and waste their whole life in dry drudgery for twenty or thirty rupees a month. Such occupation not only represses all the nobler aspirations of their minds, but often exercises a most demoralizing influence on them. It is, therefore, desirable to afford Bengali youths the means of entering independent professions and profitable trades, and to create in their minds a taste for the useful arts. It is to be hoped that with such taste and training, they will be enabled not only to benefit themselves by earning independent livelihood; but also to confer lasting benefits on their country by promoting its material prosperity and helping the development of its physical resources. The young men of higher classes may also find in this school opportunities of

learning useful arts for purposes of utility or pleasure. In order to render the school truly useful, it is proposed to make the instructions popular and at the same time scientific. The students will be made to understand the theories and principles involved in the different arts while they practice the same with their hands." *

Among other objects, the promotion of cheap literature is important. Of a cheap paper published, 281,149 copies were sold in fourteen months:—

"The success which has attended this cheap paper is quite unprecedented in the history of vernacular journalism in this country. The enormous number of copies sold is the best proof of the remarkable popularity of the paper. Besides having a large circle of readers among the middle class population, it is read with avidity and interest by hundreds of native women, high and low, and by thousands of Hindus and Mahomedans occupying the lower grades of society. It is interesting to observe how eagerly duffries, barbers, carpenters, peons, drivers, menials, shop-keepers, and poor lads rush every Tuesday to the places where the paper is sold. The beneficial influence which it secretly exercises on the masses is incalculable. The Committee rejoice to recognise in the *Sulav Samachar* a mighty engine for rectifying social abuses and evils."

On the subject of temperance are the following remarks:—

"It is generally admitted that drunkenness has of late years increased to a fearful extent in this country, and is making sad havoc amongst the enlightened members of the present generation of the native community. Its evil effects, social and moral, are to be seen on all sides. It is the object of the Temperance Section to check this growing evil by the employment of such means as the following:—Tracts and lectures on temperance, publication of statistics of crime, disease, and death arising from intemperance, formation of branch societies, and coöperation with the leaders of the temperance movement in England. A monthly journal in Bengali has been started for the diffusion of temperance principles, under the name of *Madh na Garal*. [Wine

or Poison.] The first number was issued in April. A thousand copies of each number have been printed and distributed gratis. Much useful information has been collected by the Section and published in the above paper, which proves by facts and figures the enormous increase which has taken place in the number of liquor shops in various stations in the Mofussil. Lectures on the evil effects of alcoholic drinks have been delivered here and there, from time to time. The coöperation of reform societies and Brahmo Somajes in different parts of the country has been sought. There is also a proposal before the Section of memorializing Government and inviting its interposition in behalf of the cause of temperance. The Committee beg to record their deep obligations to the United Kingdom Alliance in England, for their generous interest in the suppression of liquor traffic in India and their kind promise to coöperate with this Association."

We trust that the Indian Reform Association will prosper, and continually extend its beneficial influence.

INDIAN INTELLIGENCE.

We find in the Indian papers received by the last mail the following reply of Lady Napier to an address presented to her by the teachers and pupils of the Hindu Girls' Schools and Zenanas in Madras :—

"Government House, Calcutta, 19th April, 1872.

"MY DEAR MRS. SATTHIANADHAN,—I have this day received from you a copy of the address which has been signed by the teachers and pupils of the Hindu Girls' Schools and Zenanas under the superintendence of the Rev. Mr. Saththianadhan and yourself, and I lose not a moment in requesting you to convey to all the kind friends who have subscribed the address, my heartfelt thanks for the kindness which has prompted them to send me so gratifying a proof of their affection.

"I pray you to tell them from me that I have been sensibly touched by the loving words they have sent me, and that I shall carry away to my own country with me the unfading remembrance of the happy hours I have spent amongst them, and shall ever continue to cherish a lively interest in their welfare, and a hearty desire that the education they seek with so much praiseworthy ardour may with God's blessing prove the means of increasing their temporal and eternal happiness.

"I am, dear Mrs. Sathianadhan,

"Your affectionate friend,

"NINA NAPIER."

We also understand that a handsome solid silver drinking cup for Lady Napier and an inkstand for Lord Napier have been manufactured by the Messrs. D'Alvez & Co., as the presents from the teachers and girls of the Civil Orphan Asylum.

CALCUTTA.

The Reports of the Inspectors of Schools appended to the Report of the Director of Public Instruction for Bengal, contain many matters of great interest. Mr. Woodrow has the following remarks on female education :--

"From facts that came to my knowledge I believe that the cause of female education is slowly though steadily advancing, but that the present state of instruction is lower than is generally believed. Female education is a matter in which Government should assist private enterprise rather than attempt a great social innovation itself. In former years I mentioned that inspectresses for female schools and zenana would become necessary, and the fact has lately been urged on my attention by the early and steadfast friend of female education, Babu Piyarichand Mitra. But the financial pressure of the present year renders it inexpedient to moot the question now. This and schemes for scholarships and rewards, which are also very desirable, must be postponed for at least a year."

The establishment of Lady Inspectors for girls' schools would certainly give a very important stimulus to female education in India, and would be a step to the removal of some of the difficulty felt by Hindus in applying for Government help, and thus raising the standard of education.*

Physical science has not yet taken its due place in Indian education. It is interesting to observe that interest is beginning to be taken in it. The last Annual Report of St. Xavier's College has the following on science education :—

"The public is aware that there is now among the natives a decided tendency to promote and spread in India the study of physical sciences; to this scientific movement Dr. Mahendra Lal Sarkar has undoubtedly imparted its liveliest stimulus. His energetic and persevering efforts to establish the Science Association are duly appreciated by all those who have at heart the educational progress and the welfare of this country. Without putting forward any undue pretensions, I think we can justly claim in favour of St. Xavier's College a small but practical share in this intellectual and interesting movement. A regular course of physical science already in operation since the commencement of 1867, and as complete as could be found in any well-organised establishment of the same kind in Europe, is working admirably well, and produces most satisfactory results. The Rev. F. Lafont, the well-known professor of this course, continues to give regularly three lectures a week to the students of the College department. Moreover, every fortnight, at seven o'clock on Thursday evening, a special lecture on the most important physical subjects is delivered to native gentlemen. This lecture is well attended to, and among the distinguished gentlemen who show by their attendance a special interest in this scientific course, we notice with pleasure Rajah Satyanunda Ghosal Bahadur, the Hon. Dwarkmath Mitra, the Hon. Anukul Chandra Mukhurji, Moulvi Abdul Latif Khan Bahadur, Dr. Mahendra Lal Sircar, &c."

ENGLISH INTELLIGENCE.

LONDON.

The Association in Aid of Social Progress in India will hold a Conference on Saturday, July 6th, 1872, for the purpose of considering in what manner the Association can best promote the interests of Indian visitors to England and social progress in India. The meeting will be held at 1 Adam Street, Adelphi, at three o'clock, and the attendance of all persons interested in the subject is invited.

The Council of the "Association in Aid of Social Progress in India" will feel much obliged to Indian gentlemen arriving in London if they will kindly inform the undersigned of their addresses. The Council of the above named Association are anxious to send notices of their lectures, meetings and social parties to Indian gentlemen resident in London, and in other ways to render them any services in their power. Communications to be addressed to Mrs. AKROYD, St. Alban's Villas, Highgate Road; or to HODGSON PRATT, Esquire, 8 Lancaster Terrace, Regent's Park.

Contributions to the National Indian Association will be received by the Treasurer of the Bristol Branch,

LEWIS FRY, Esq., Goldney House, Clifton, Bristol,
or by the Secretary,

MISS CARPENTER, Red Lodge House, Bristol;
from whom may be obtained the report and prospectus of
the Association.

Contributions to the Journal to be addressed to the
Editor, Red Lodge House, Bristol.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 21.

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1872.

It is a new and very satisfactory feature in the social progress of India that Natives are desirous of superior training in industrial arts. For many years a School of Industrial Arts has been connected with the School of Art, properly so called, in Madras and in Bombay. The instruction in industrial arts has been indeed more appreciated by the natives because of more evident practical utility than that in drawing and water colours. It is gratifying to learn from the following extract from the *Englishman* of July 24, 1872, that encouragement is given to them by the Indian Government:—

“A grant for the establishment of the ‘Dehri Training School for Foremen Mechanics’ was recently made by the Governor-General in Council, and everything is, we understand, now in readiness for the opening of the school at Dehri, not far from the workshops in the vicinity of the great Soane Bridge. It appears that nearly 400 applications for admission as pupils have been sent in, though it was distinctly announced that not more than twenty, or possibly twenty-five pupils could be received. Of these ten are to be Natives, and ten Europeans or Eurasians. Mr. Gilmore, late head master of the English Department of the Armenian Philanthropic Academy, has been

appointed the European school-master, and is to instruct the boys in arithmetic, elementary mathematics, drawing, mensuration, elementary surveying and levelling, and such other subjects as may hereafter be decided upon. It is something new for Hindu parents to subject their sons to the bonds of a regular apprenticeship. Yet we see that indentures are to bind these boys to serve an apprenticeship of from four to six years; none to be admitted younger than fourteen or older than seventeen. The only exceptions as to age will be made in favour of those now in the workshops. These apprentices will all be bound by proper indentures to the Executive Engineer of the workshops for the time being, and will be entirely and solely under his control. A handsome and sufficient school bungalow for the accommodation of the apprentices has just been completed, with three large rooms for residence, study, and meals, with all necessary out-buildings. A memorandum, published on the 9th of April last by C. Fouracres, Esq., C.E., Executive Engineer of the Dehri Workshop Division, declares that the 'Christian European or East Indian lads will be obliged to reside in the school under the superintendence of the school-master, and will receive a subsistence allowance of twenty rupees a month. Of this three-fourths will be provided by Government, and one-fourth must ordinarily be paid by the parents or guardians of the boy. The native apprentices will receive five rupees a month subsistence allowance, one-fifth being paid by the relative.' Certain hours of the day will be spent in the school-house in study, and the rest of the pupils' busy hours will be spent in the manipulation of tools and labour in the workshop. There they will be trained—says the official paper from which we gather most of this information—'by the foremen of the shops, who will be paid a certain monthly sum for each apprentice under him.' 'The lads who at the termination of their apprenticeships possess the required qualifications will be drafted into the Public Works Department as upper subordinates. If they are not found qualified for this position, they will either be sent on the work establishment of executive divisions, or admitted as lower subordinates until qualified for the upper subordinate establishment.' "

The value of industrial work as an important reformatory agency was noticed in the account of the Thuggee establishment in our last number. The following remarks on it are extracted from the *Jubbulpoor Chronicle* of July 27th, as copied from the *Indian Mirror*, a Calcutta native paper. They show that the native community is alive to the importance of such an agency, and consequently prepared for the introduction of reformatories for juvenile offenders, which have not yet been established in India by the Government:—

“The Jubbulpoor School of Industry is one of the most useful and beneficent institutions of the country. Hundreds, if not thousands, of the worst criminals of the country, the notorious and deadly Thugs, have been here reformed, and their descendants taught the honest trades of life. A casual visitor to the institution must have observed sprightly and slim little boys working at the carpet and tent cloth side by side with scowling muscular old men, who stare at you from under their bushy eyebrows and seem to be brooding over the dark recollections of their past lives. The latter are the Thugs, the wretched remnants of their class; the former, their descendants, for the miserable people have been made to settle within the precincts of the reformatory with their families. They are fast dying out now, since the time when old bold Colonel Sleeman captured and put them in harness has been a long one. But as the wicked grandfathers are dropping down, the hopeful grandchildren are thriving with great promise to the future welfare of the tribe. Born and bred up as they have been in gaol, it is strange to say that some of them have grown up to be among the wealthiest and first in the little community of Jubbulpoor. One of them, a railway contractor, is a very rich man. Several of them have combined to build a masjid, so little built in these degenerate days even by the Faithful in India; and this masjid is one of the most handsome edifices in the city of Jubbulpoor. We have often thought over the marvels that British rule has wrought in the country, and among them we cannot but include most prominently the conversion of the horrid tribe of Thugs. To exterminate them

would have been easy, and the work of any powerful Government; but to exterminate their occupation and still preserve the men who carried it on, nay to transform their children within the period of less than half a century into the most useful, skilful, and well-to-do citizens, required a moral power and purpose, whose grandeur, we are afraid, our countrymen are still incompetent to appreciate. Be that as it may, we are sorry to learn that Government has determined to abolish within a short time the Jubbulpoor School of Industry, very likely in pursuance of the policy of retrenchment. Those men who have given sufficient proof of their honesty and skill, and who have been allowed more or less of liberty during their nominal incarceration, are to be liberated. The suspicious characters and the few lingering remnants of the old Thug desperados are to be transferred to the Jubbulpoor Central Gaol, whose object and operations are to be amalgamated with those of the School of Industry. Some of the trustworthy approvers are, we believe, still to be retained in service; for the vast plains of wild Central India still abound in dacoits and highway robbers who have, even up to this time, eluded the sharp look-out of the local authorities. The Jubbulpoor School of Industry was established by Colonel Sleeman in the year 1837. It has during this period of 35 years nobly fulfilled its mission; and should Government now break it up, we think that would be done, because there is not much necessity for it at the present, since instead of paying for two establishments, the same or nearly the same amount of work can be done, if the newly built central gaol were properly improved and efficiently managed."

The religious movement in India towards emancipation from the thralldom of superstition is closely connected with efforts towards the elevation of women. The following extracts from a letter from a member of the Brahmo Somaj, which appeared in the *Inquirer* of August 3rd, will be read with interest:—

“As for the Brahmo Somaj, you know what progress it is making in this country. Our work in outward changes is by no means so great as in deep inward impulses which produce life in the soul. We try principally and first of all to influence the religious consciousness, the very source of the emotions and will, and to lead every man to that natural course of development which is peculiar to his own case. The matter lies absolutely between him and his God, to be adjusted by that course of sincere prayerfulness and spiritual exercises, without which no man can be said to possess a religious life. It will be a curious study to note the differences that exist among the members of the Brahmo Somaj; but all these differences tend to prove one thing, the free growth of the soul, and its free dependence upon God, the centre of all light and truth. Yet I think we do need in a great many instances the steady influence of the past, the aid of the prophets and elder brothers of humanity, to direct our solitary struggles towards our goal. Our Church, therefore, so far as we have had the leading of it, has attempted to be faithful to Christendom, because to Christendom we think Theism owes much more than to any other truth. The attempt to harmonise the spirit of Christianity with the modern tendencies of Indian thought is attended with an unpopularity, of which your society cannot form any adequate conception. I am sorry to inform you, therefore, that we are looked upon in a peculiarly unfavourable light. * * * * * We, who have the unspeakable advantage of knowing however partially the actual facts of the case, try all we can to transform the teaching of Christendom into the national forms of feeling and faith, and then pour it into the willing minds of our countrymen. You

would be delighted to see the progress which our young ladies are making in the Brahmo Somaj. Immured from infancy within the demoralising influences of orthodox (Hindu) example, without education, freedom, or sense of responsibility, above all without that sanctifying power which none but noble women can exercise upon their own sex, you can very well imagine the condition in which we first brought our wives and sisters into the Brahmo Somaj. But even we ourselves, near as we are to them, and therefore unfitted to observe the slow changes which their altered circumstances have brought upon them, are wonder-struck to find how unlike they are to their former selves. In the case of women the change is much more remarkable and touching than with men, because, as a rule, women in this country are unfortunate. Our great hope is, that by the blessing of God we may associate the softer and in many respects the nobler sex, with us in our humble work for the good of the country."

The position occupied by Rammohun Roy, as the first great Indian Reformer of this country, is now being recognised by those who are now carrying on what he began half a century ago. The following letter appeared in a Calcutta paper :—

"It is to be highly regretted that the works of Rajah Rammohun Roy, the illustrious founder of the Brahmo Somaj, have not yet been published in a collected form. Unless a Brahmo reads his works he cannot have an idea of the Herculean exertions he made, and the painful struggles through which he passed for extricating the one true and universal religion from all other religions, and laying the foundation of the Somaj. It is the special duty of Brahmos to raise a monument to his memory. The best monument that can be raised to his memory is a collected edition of his works. The undersigned intends, therefore, to publish the complete works of the Rajah, written by him in the Bengali, Sanskrit, English, Persian, and Arabian languages, if a sufficient number of subscribers be secured to meet the expenses of the publication. They will be published in parts consisting of sixty-four pages and priced eight annas (eight annas are equal to one shilling). Brahmos intending to

subscribe, are requested to send their names to the address of the undersigned at the Adi Brahma Somaj, Jorasanko, Calcutta.

“RAJ NARAIN BOSE.”

A handsome monument was erected over the remains of the Rajah in Arno's Vale Cemetery, near Bristol, by his friend, Dwarkanath Tagore. This has lately been put into beautiful repair at the expense of the executors of the Rajah, and the following inscription has been carved on it at their desire :—

Beneath this stone
rest the remains of Rájá Rammohun Roy Bahadoor,
a conscientious and steadfast believer in the Unity of the Godhead,
he consecrated his life with entire devotion
to the worship of the DIVINE SPIRIT alone.

To great natural talents he united thorough mastery of many languages, and early distinguished himself as one of the greatest scholars of his day.

His unwearied labours to promote the social, moral and physical condition of the people of India, his earnest endeavours to suppress idolatry and the rite of Suttee, and his constant zealous advocacy of whatever tended to advance the glory of God and the welfare of man, live in the grateful remembrance of his countrymen.

This tablet records the sorrow and pride with which his memory is cherished by his descendants.

He was born at Radhanagore, in Bengal, in 1774, and died at Bristol, September 27th, 1833.

A RAILWAY JOURNEY ACROSS INDIA.

BY A LATE RESIDENT.

After remaining in Calcutta at the Great Eastern Hotel from the middle of March until the end of April I determined to take a run up country by rail, halting here and there both for the sake of rest, and to see the lions that may be worthy of attention. Having packed and had placed on a gharry (or Indian cab) the few things that composed my baggage, a little after sunset I found myself on the move. It did not

take many minutes getting to the station on the Calcutta side of the Hoogley, from whence travellers proceed by steam ferry to the Howrah bank of the river, but the inconvenience is great, and the native and European passengers of all classes rush immediately on landing up to the platform where the trains stand ready to receive them.

The confusion is considerable, and the amount of packages thrust into the various compartments is the most peculiar part of the proceedings. Ice boxes, containing sodawater and brandy, are the most fashionable and highly appreciated companions of many, but to a person from Europe it appears that every individual is taking his bedding with him, as if bent on taking up his quarters in the carriage for a week at least.

Your humble servant having only a rug and a small bag in his hand is ere long in a carriage; he is followed by a middle-aged gentleman, evidently like himself, just out from home and on his way to Bombay. We were alone, and I looked forward to sound sleep until I should reach the end of my first journey at Dinapore. No such luck was in store for me, my fellow-traveller was a would-be tiger slayer, and seeing I knew nothing about the habits of the king of the Indian jungles, he began to try and enlist my attention by mentioning authenticated reports of the loss and suffering they inflict on the poor and unprotected natives who are obliged to reside in localities infested by them. The following are some of his remarks, and they are most astonishing and worthy of notice. I give them much in the same language as I heard them, and they referred principally to the central provinces of India.

He said that officers in charge of survey parties had officially reported that wild animals and tigers were so troublesome as to prevent the erection of signals in some parts;—in one case a single tigress caused the desertion of 13 villages, having thrown 250 square miles of country out of cultivation, besides killing upwards of 50 men, women, and children before she was disposed of. Another tigress in the

same country is reported by another survey officer as having killed 127 people and stopped the traffic for many weeks on a high road between Moolh and Chanda. A third survey officer reports that at Guneshgunge cattle are continually being killed by tigers, which roam comparatively secure in the jungles that flank the valley of the Bigma. The mail cart, he says, when descending a ghaut (or mountain pass) was attacked by a tiger and one of the horses slightly wounded, but the coachman proved himself quite equal to the occasion, and with admirable presence of mind sounded the bugle and fairly put the tiger to flight.

Some tigers appear to prefer human beings to cattle as the following account will show :—"A cow-herd was out grazing his cattle, and when on his way home following them about sun-set, he heard suddenly a rustling behind him and, on turning round, saw a tigress approaching him ; having no time to move away he was seized and thrown upon his face in a senseless condition. He does not know how long he remained in this state. When he recovered himself and sat up he was surrounded by his herd of buffaloes, with his enemy the tiger looking on only a few yards beyond. The man seized an early opportunity to be off home, leaving the buffaloes between himself and the tigress. Not long after this another lad bringing cattle home to the village in the evening, when half the cattle were within and half beyond the bounds of the village, was seized and carried away."

The above facts have reference to the years 1867 and 1868.

The Gonds and Kurkus, who form for the most part the wild tribes of the central provinces, have very peculiar customs as regards the relatives of persons killed by tigers. If a Gond or Kurku is killed by a tiger, his wife, children, and father and mother are put out of caste. All intercourse between them and the rest of the inhabitants is interdicted, on the ground that they are labouring under the displeasure of the Deo. The tiger is one of the principal Deos of the Gonds and Kurkus, and a man-eating tiger is the Deo to whom the

propitiatory sacrifice is invariably offered ; this is done by taxing the scanty means of the poor creatures affected by the ravages of the beast, and to collect the required articles for this feast and sacrifice, they invariably have to spend their little all, and travel far and wide to collect something more ere it can be completed.

The wild animals take many more human lives than murderers, and, notwithstanding this, tigers are in some parts of India considered by a few civil officers as game that should be preserved. In the central provinces in the years 1865-66-67, 1,751 persons were killed by wild animals and 217 murdered. In the lower provinces of Bengal 13,401 persons were killed by wild animals during the six years ending 1870.

Our journey together, what with the above anecdotes and a little sleep, was soon over, and Dinapore reached. On the platform were natives selling the most refreshing and tempting strawberries, the sight of which drove away the pictures I had before me in my dreams of the savage tigers, and carried my thoughts back to the shores of happy England and the friends I had left there. The flavour of the fruit was good, and my youthful days at home in years past were before me, when a feast such as I now had in prospect was a source of the greatest pleasure. Again, ere long, I felt that I ought to be thankful at having a home in a country where life and limb are safe from the scourge of wild animals ; but I could scarcely bring myself to believe that those human beings, who were compelled to run the risk of being torn to pieces daily, were the subjects of our Queen, and that Her Majesty's Government, which alone had the power to remedy the evil, could hardly be said to raise a finger to lessen it, or enable others to do so. I shall continue my journey in a few days on to Benares, and, as I shall travel during the day, I hope to be able to jot down a little not only of what I may hear on the road but a little of what I may see.

(To be continued.)

INDIAN INTELLIGENCE.

CHUPRAH, BEHAR.

A meeting of the Chuprah Association was held on February 14th last, on occasion of the lamented assassination of the Viceroy :—

“ The Secretary of the Chuprah Association on receiving the melancholy and sad intelligence of the death of Lord Mayo, the Viceroy and Governor General of India, through the express extra issue of the *Daily Examiner* by the mail of the 13th inst., and after consulting the members of the association, at once issued the cards to assemble at his residence in the evening to express their deep sorrow for the lamented Earl.

“ The Vice-President addressed the members present in pure and plain Hindee, expressing the object of the meeting.

“ Babu Keshub Lal Ghose, of the Sarun bar, and honorary secretary, made an excellent speech in Urdu, expressing very particularly and at some length the object of the assembly, and evincing his deep sorrow for the lamented chief. He then proposed as follows :—

“ 1st.—That this assembly should pray to the supreme Government to close all the public offices throughout India for a period of one week from a certain fixed date.

“ 2ndly.—That every class of people without distinction of creed and colour must be in deep mourning for one week, and that none should enjoy any kind of pleasure and amusement.

“ 3rdly.—That every individual, be he a public or private man, should express his mourning in all his correspondence and should exhibit a particular sign of the same (either in crape or otherwise) in his wearing apparel.

“ 4thly.—Without waiting for any order to the above effect from the Supreme Government, the inhabitants of this district must mourn for a week from to-morrow to show our best respects to the memory of the lamented Lord, and as loyal subjects of Her Most Gracious Majesty the Queen, to evince our deep regret at the sad catastrophe.

“ ‘ 5thly.—That a subscription be raised among all classes of people of this district in order to create a fund which is to be remitted to the Supreme Government as a token of respect to our late Viceroy.

“ ‘ 6thly.—Copies of this proceeding be forwarded to the Government of India, to the Bengal Government, and Her Majesty’s Secretary of State, London. And that also the result of this meeting be communicated to all the authorities of this district, that the subscription list be circulated soon, and as for himself (the secretary) begs to head the list with rs. 100.’ ”

The Director of Public Instruction has, we learn from some Indian papers, offered a prize of 400 rupees for an essay in Hindoostani or Sindi on the Mahommedans of Sind, their numbers, origin, history, divisions, social status, employment, characteristics, education wants, and aspirations.

ENGLISH INTELLIGENCE.

LONDON.

(From the Daily News.)

“Yesterday evening a lecture was delivered in the Rooms of the Social Science Association on the subject of ‘Experiences of a Visit to England: a Contrast between English and Hindu Life,’ by Dr. Gopaul Chunder Boy. The lecture was given on behalf of the Association in Aid of Social Progress in India. Mr. J. T. Pritchard occupied the chair. The lecturer, who spoke English admirably, said that he read the lecture a year ago in Calcutta, where it had been severely criticised. His object in reading it before an English audience was to ask whether he had misrepresented the facts. He asked the audience to consider itself an Indian one, and perhaps after the intense heat they experienced it would not be difficult to do so. (Laughter.) The lecturer then proceeded to read his paper. He described the English home, its happiness and harmony, its institutions for the

relief of poverty and disease, the freedom of its social and public life, the freedom and education of the female sex, and other features of English society. With this he compared society in India, and said it was a complete contrast to that which existed in England. There were no, or few, provisions for the poor and suffering. Females were kept apart and excluded from society. There was no moral training of infants. There was no instruction in the fine arts. Education was confined to training boys for the public service as clerks. India, as compared with England, was a nation of paupers, although the contrary opinion prevailed. There were a few millionaire Rajahs, but the bulk of the people were extremely poor, and every little necessary of life had to be brought from foreign countries. In England, all was life, and bustle, and activity; in India, all was indolent and sedentary. In England, the spirit of society was elevating; in India, it was demoralising. True patriotism, then, consisted in opening India to what was good in foreign nations, and letting in the light upon a system which kept the country in darkness and poverty (cheers.) Mr. D. H. Thakur, of Bombay, did not think that Dr. Roy had given a correct representation of the state of society, and pointed to charitable institutions in Bombay and Calcutta, to which native Indians had contributed liberally. In regard to the want of infant education he went too far; and as to the want of fine-art education, he should like to know how many persons in England were educated in the fine arts? He deplored the system of early marriages in India; but before they adopted the customs of foreign nations there was a good deal to be considered. Mr. Percival said the curse of India was the want of education in the mothers of India. Get rid of the idea that woman was created merely for the purpose of procreation, and they would lay the foundation of a new Indian society. He knew India well, and that was the conclusion to which he had come. Mr. H. Pratt thought it was important for the progress of India that the people should depend more on themselves, and less upon the Government. They should direct themselves more to manufactures and the industrial arts. Dr. Roy replied, after which a vote of thanks was given to him."

Many other criticisms were made on the lecture by English and Hindu gentlemen.

LONDON.

The Council of the "Association in Aid of Social Progress in India" will feel much obliged to Indian gentlemen arriving in London if they will kindly inform the undersigned of their addresses. The Council of the above named Association are anxious to send notices of their lectures, meetings and social parties to Indian gentlemen resident in London, and in other ways to render them any services in their power. Communications to be addressed to Mrs. AKROYD, St. Alban's Villas, Highgate Road; or to HODGSON PRATT, Esquire, 8 Lancaster Terrace, Regent's Park.

NOTICE.

The members of the NATIONAL INDIAN ASSOCIATION who are at Plymouth on occasion of the approaching Congress of the Social Science Association at Plymouth (Lord Napier, late of Madras, President), are requested to meet at 4 o'clock on Thursday, Sept. 12, at the Mechanics' Institute, to arrange for holding a public meeting during the sitting of the Congress, and for general conference, &c.

The Bristol Committee has much pleasure in announcing the following contributions from native gentlemen in India to the National Indian Association :—

H. H. the Rao of Cutch, per the Kazi Shahabudin	£15	0	0
Babu Rakhal Das Halder, Chota Nagpore, Bengal	2	2	0
Babu Keshub Lal Ghosh, Chuprah, Bengal	1	4	0 Sub.

Contributions to the National Indian Association will be received by the Treasurer of the Bristol Branch,

LEWIS FRY, Esq., Goldney House, Clifton, Bristol,
or by the Secretary,

MISS CARPENTER, Red Lodge House, Bristol;
from whom may be obtained the report and prospectus of
the Association.

Contributions to the Journal to be addressed to the
Editor, Red Lodge House, Bristol.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No 23.

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1872.

THE Secretary of the Leeds Branch of the National Indian Association has forwarded to us a letter received by him from the Secretary of the Lucknow Reform Association, and we feel sure that it will be perused with interest by our readers. It affords another proof among the many continually presenting themselves to our notice, of the readiness of the educated natives to respond to any evidences of kindly and sympathetic feeling on our side, while at the same time it points out very clearly some of the obstacles which have hitherto impeded the establishment of friendly and mutually appreciative intercourse between the upper classes of the two nations. May it induce any of our own countrymen into whose hands it may fall, to ask themselves whether their own communications with the natives of India have invariably been marked, not simply with justice, but also with that courtesy and consideration for the feelings of others which they would instinctively demand for themselves and which their religion enjoins on their observance :—.

To the Secretary of the Leeds Branch of the Indian Association.

“REFORM CLUB, LUCKNOW, OUDH, INDIA.

“DEAR SIR,—In reply to your letter of the 14th April, addressed to the Secretary of this Association, I have the honour to say that I have been requested by the Association to offer the heartfelt thanks of our Association and of the whole native community of this station for the generous and philanthropic manner in which you have taken up the cause of the poor natives of this country, and the noble efforts that the different branches of your Association are making for the regeneration and reformation of the people of this country. Our Association feels itself honoured by the call for aid from a Committee of such philanthropic gentlemen as the members of your Association, and will with much pleasure, not unmixed with pride, supply your Association with all necessary information, and do its best to assist you in your generous efforts. •

“With reference to sections 2 and 3 (of your prospectus), to which you particularly directed the attention of the Association, I beg to say that the best means of propagating female education and instilling into the mind of the natives the advanced ideas of the civilised countries of Europe, is to advance communication among the natives and the English officials and settlers in India. If the members of the various branches of your Association will exert their influence with their countrymen in India and succeed in inducing them to communicate freely with the natives, such communication will improve the cause of female education and other reforms far better than any amount of lectures, whether delivered in English or vernacular. When I speak of communication among the natives and the Anglo-Indians, I wish clearly to be understood that I do not refer to formal visits or professional communication. What I mean is that social and friendly intercourse should be increased, and that Englishmen in India should freely receive respectable natives in their families and social circles as they do in England. I am conscious that the dislike to such communication among the English gentlemen in India is founded on one of the two following reasons. Some of the Englishmen here look upon

the natives as a very low and conquered people, with whom communication should be always avoided; while the better class of the Anglo-Indians dislike such intercourse because the natives do not allow them to enter their zenana or female apartments, and in their turn they retaliate upon them by refusing them an ingress in their families and society. On the first point you will observe, sir, it is useless to say anything, the absurdity of such a notion being self-evident. On the second point, I have only to say that the English gentlemen in India come here as teachers and reformers of the natives. They belong to a nation celebrated at present throughout the whole world for its civilisation, and unless they show the natives the superiority of their customs and manners they should not expect a people notorious for their pertinacity to ancient customs and institutions to give up customs which have been sanctified by prescription. On this point I have further only to observe that the natives of India, with the exception of a few fortunate individuals who have the advantage of a high English education, look upon the social intercourse of the sexes and the manners and customs of the Europeans as partaking of immodesty: and this supposed levity and immorality they attribute to female education and to the promiscuous intercourse of the sexes. Unless English gentlemen allow them an ingress in their social circles and remove this prejudice by shewing them that free friendly intercourse among the sexes is quite consistent with modesty and chastity, and that female education may go hand-in-hand with female virtues and affections, it will be impossible to make any marked progress in the cause of reform. If this plan were carried into practice the objects of section 4 of paragraph 5 would be gained, to a great degree, without natives going to England. Besides, you will observe, sir, that few natives only can have an opportunity of visiting England, taking into consideration the expenses that must necessarily be incurred and the numerous impediments which are stumbling blocks in the way of even reformed Hindus, who belong to a nation eminent for domestic affections and local attachments.

"Allow me here to draw the attention of your Association to a point which, as far as my knowledge goes, seems to have

been very little noticed. The natives of India, I mean those who have not had an English education, consider education valuable only as the means of attaining wealth and position; they have not the least notion of the abstract idea of the value of education in improving the mind and developing the various intellectual faculties of man. Owing to this and the other political causes, the rich and the noble of this newly-annexed province, and even of the older provinces, do not give their children and relations English education, because even now with a high English education a native cannot obtain the higher posts of the civil service without going to England. Most of them are the sons of generals who in their time led large armies, and governors who had vast provinces under their sway. To ask these gentlemen to give an English education that their children may on growing up become clerks and parasites of the Competition Wallahs will be resented by them as an insult. The organisation of the public service in India is unfortunately so wretched that a man, whatever be his position and whatever be his religion, in order to qualify himself for the higher service must go to England or else he must undergo the drudgery of *heraindom* with the prospect of attaining the rank of Extra-Assistant-Commissioner, with a salary of Rs. 600 a month, after a drudgery of fifteen or twenty years, and here is an end to his promotion or advancement. In no case can a native rise above this rank, whatever may be his abilities and experience in the service. If the members of your Association will direct the attention of the Members of Parliament to this point, and get the rules of the Civil Service examination revised, so that natives may be placed in a position to pass the Civil Service examination in India, you will do material good to India and to the cause of English education. I will as soon as possible send you hereafter papers in English and in Urdu, which will give you detailed information on this point and explain to you the grievances of the natives. We shall be very much obliged to you if you will do us the favour of sending such reports as you think may be advantageous to us; and as for ourselves we will do our best to supply you with such information and such papers as may assist you in your generous efforts. In the last

place, I have only to say that you may at all times and for all purposes command our assistance, and we shall feel ourselves proud and honoured if you will continue the communications so happily commenced. We will send you the proceedings of our Association from time to time, and shall feel obliged if you will do us the favour of sending us your Monthly Journal. Hoping you will excuse me for taking so much of your valuable time,

"I remain, Sir,

"Yours faithfully,

"LUCHMEE NARAIN, *Pundit.*"

SONNET.

ROME of the East!—once fortune's favor'd child,
Now lying low in dust, bedew'd with brine,
Bereft of glory by usurpers wild,
Driven to bow and vow at Fury's shrine—
Bewail no more! Thy sunless sky of fame
Has loosed the bonds of superstitions old
In thy sons' hearts; who, with thy magic name
For passport, and for means thy grief untold
Now onward press for that enlighten'd lore
Which made Britannia's isles brightest of stars
In courts, in camps, or where the oceans roar;
And will illumine thy soul and heal thy scars.
Oh, India! Sing the song—"The stone is laid
For my redemption sure through England's aid."

R. MITTRA.

REFORMATORIES IN INDIA.

Some account has been given in recent numbers of this Journal of the remarkable and most successful reformatory institution for the reclamation of the Thugs which has been carried out for many years at Jubulpoor.

No general Reformatory Act for juvenile offenders, such as that in England, exists at present in India. In order, however, to develop the principle as far as possible, some beautiful and productive gardens in the neighbourhood of Nagpur, in the Central Provinces, have been appropriated to the purpose of Juvenile Reformation, and the following circular on the subject has been issued by Dr. Brake, the Inspector General of Prisons, dated Oct. 17, 1871 :—

"To the Magistrates of Nágpur, Bhandara, Chanda, Wardha, Balaghat, Seoni, and Chhindwara Districts, Central Provinces.

"SIR,—The officiating Chief Commissioner having sanctioned the employment of certain buildings and their surrounding grounds at Sonagaon near Nágpur, as a prison for juvenile offenders, I have obtained his permission to call the attention of magistrates to the object for which this special gaol has been established, and the general principles upon which it will be conducted, as it may be desirable that magistrates should be in possession of this information, when passing sentence on young male criminals.

"2.—There is a general and well founded objection to imprisoning children in the ordinary Indian gaols, where, however careful the management may be, it is found practically impossible to keep them at all times entirely separated from adult criminals.

" 3.—The primary object of the establishment of the Sonagaon prison is to entirely prevent the mingling of juvenile with adult prisoners, at the same time that the boys are kept at hard out-of-door work within their capacities and under strict discipline. Whilst the boys are under confinement, however, attempts will be made to reform them. For three hours daily they will receive instruction in reading, writing, and arithmetic, and during the working hours will be called upon to assist qualified native gardeners in the cultivation of the gardens and surrounding grounds. In this manner it is believed that they may acquire habits of application, industry, and self-restraint, and receive rudimentary instruction that will be useful to them in after life. The advantages derived will naturally be in proportion to the time the boys are kept under discipline.

" 4.—Superintendents of gaols within a reasonable distance of Nágpur will be directed to transfer direct to Sonagaon, when the season will admit of their removal, all male juveniles sentenced to three months' imprisonment and over, without detaining them in the district gaols, and in anticipation of individual sanction from my office, which will be subsequently forwarded.

" 5.—Timely intimation will be sent to all magistrates concerned when the juvenile prison at Sonagaon is likely to be full or unable to receive new admissions.

I have the honour to be, sir,

Your most obedient servant,

JOHN BRAKE,

Inspector General of Prisons, &c., C.P.

It was hoped by those who established Sonagaon for the purpose of reforming juveniles, that it might be converted into a Reformatory like those in England, and children have been confined there since May, 1870. It was, however, noted by the Judicial Commissioners that the Apprentice Act could not be extended for the purpose, and no other legal enactment at present exists in India by which juveniles can be placed under legal detention beyond the term of a prison sentence.

The David Sassoon Reformatory at Bombay has long existed as a monument of the kind benevolence of its founder, the late father of the present highly esteemed Sir David Sassoon. In that institution, delinquents brought before the magistrates are apprenticed by them for a term of years to the managers, who have them taught industrial arts. The success of this work, and the warm coöperation of native gentlemen in it will not long remain, we trust, a solitary instance of the kind in India. It is to be hoped that a Reformatory and an Industrial Schools' Act will be passed ere long for India, and that thus the ancient royal demesne of Sonagaon may become a most important and valuable institution.

INDUSTRIAL LABOUR IN BENGAL PENAL ESTABLISHMENTS.

On the 14th September last, at Plymouth, Captain B. Rogers, of the Bengal Staff Corps, read a paper at the Annual Social Science Congress "On Industrial Labour in Establishments for Criminals in India."

Captain Rogers's knowledge of the natives of India has been gained in a more varied way than that of the generality of officials in India. From 1854 to 1868 he served with six native regiments, viz., the 68th Regiment; 3rd Goorkhas; 4th Goorkhas; Kumaon Levy; 15th Loodianah Seikhs; and 16th Lucknow Regiment. He held the appointment of Adjutant and Quarter-Master in two of them, second in com-

mand of a third, and doing duty officer, Adjutant, Quarter-Master, Wing Officer, and second in command, in a fourth. From 1868 to 1872 he was in civil employ. 1st. As Deputy Conservator in the Forest Department; 2nd. Superintendent School of Industry at Jubulpoor, as well as the Central Gaol and the Depôt of Thug and Dacoit Approvers; 3rd and lastly at the Penal Settlement, Port Blair.

The natives with whom he was brought in contact during his service in the military department were agriculturists. The ranks of the Bengal Native Army are, for the most part, from that class (if they are not Mahommedans) whom we in England term small tenant farmers and farm labourers, few being either artisans or tradesmen. The artisans from the Sikh, Ghoorkha, or Mahommedan tribes make as good soldiers as the higher class of Hindus from other parts of India. Captain Rogers says:—

“The native commissioned officers of the Bengal Native Army rise from the ranks, and when they obtain that distinguished position—which seldom happens in less than twenty years—they are entitled to sit in the presence of European gentlemen, which is deemed a great honour, and insures them the respect their good service in Government employ should secure them. These native officers converse most freely with any of the European officers who they see and know take an interest in the affairs of the country. Hence many of our military officers serving with native regiments have obtained a considerable and valuable knowledge of the requirements of India, together with the effects and results of changes introduced by the would-be reformers and civilizers from the far West. These native officers know they can speak their minds freely to their military superiors as regards civil subjects, and express not only their own feelings but that of the mass of the people from whom they come, without detriment to their interests. The native army represents a per centage of men taken from the several sects that exist in India. Their time is comparatively

speaking their own, that is, they have not to undergo manual labour to obtain their daily bread, and they are subordinate to a considerable staff of enlightened European gentlemen who form the body of officers over them; this state of existence gives them greater facilities for absorbing more enlightened ideas than their brethren enjoy who are otherwise employed. Besides, they are not kept silent through fear of the district civil administration, which under many local officers is despotic, sealing the lips of able native gentlemen and others when they cannot conscientiously praise what has been done or is at the time advocated. Natives are sometimes compelled thus to support ideas that they know full well to be fallacious because they originate from the district officer. After they have failed, the district officer frequently blames the natives when he should have been fully aware at the time he questioned them from their manner of answering him that they did not at all acquiesce in what was proposed. When at their homes on leave of absence or furlough, with nothing to do and a little cash to spend, members of the native army have opportunities of seeing and hearing all that is to be seen or heard from interested individuals. On rejoining their corps they are on the other hand thrown amongst men who are not interested in what absorbed their attention when at home, and probably hold opposite opinions conceived in other parts of the country. Healthy argument is the result, and an immense amount of common sense is spoken as regards what has been done to benefit the natives and attach them to our rule."

Captain Rogers evidently deems that (apart from the decline of native prejudice against the absorption of European ideas) the transitory stage of existence which ere long must be the result of our Government in India, will be an era in which crime of all kinds will increase; and he advocates the upholding of caste and religious observances and duties amongst all criminal classes that the Government has for their offences been obliged to incarcerate, or place under surveillance. He refers to what caste

has done to keep crime in check when hardly any other obstacle existed to arrest its increase amongst all classes. He believes that those men in India that are now disposed to disregard their caste are, as a rule, low evil-disposed individuals who are only too glad of any pretext for abandoning or undermining what they feel and know alone keeps their vicious tastes and inclination within bounds, and curbs their depraved disposition. Captain Rogers says :—

“All deep thinkers amongst the Hindus, as a matter of course, know that their religion must die out, but they are fully alive to the desirability of its being kept up as strictly as possible until their co-religionists can accept a change with moral and social advantage in this world, performing their duties in their various callings to the glory of their God and Maker, and without believing that they are doing wrong, which I maintain is the feeling of all who at present ignore what their religion points out as right. Before the present religion of the Asiatic can be given up by him and another embraced, individuals of both persuasions must be most zealous in each proving the sincerity of their own. Then the one will as a result give place to the other ; but that will never be achieved with favourable results by coercion or by the one ridiculing the other.”

Captain Rogers deems that the Government has a serious duty to perform when dealing with its criminal class in India. If anything, more so than in any other country. He says :—

“Every hour of the criminal's time when under restraint which is not turned to advantage whereby to improve his disgraced or weak mind, or to induce him hereafter when free, to spend the remainder of his days with the fear of God before his eyes, and instil in him a desire to be rather a blessing than a curse to his fellow men, is a prostitution of valuable time, a moment of which, when lost cannot be regained, and for which those to whom God has consigned him are responsible for results in this world, and of which they will doubtless have to render an account in the next.”

As regards the infliction of punishment, he says :—

“Deterrents having been tried by Governments, both barbarous and civilized, of the whole world, from time immemorial, and signally failed to realize the object of their infliction, should be condemned with impunity. The opposite system, namely, a purely reformatory one, would, in the present state of society, prove equally futile; but the judicious administration of the reformatory system, carried out in a manner that made it act as a deterrent as regards checking crime, is what is required where-withal to reduce the tax that noxious offenders are on other human beings.

“A body of general rules must be worked practically, by modifications individually for each criminal.”

Captain Rogers proposes the following as a classified division of labour :—

“1st.— $\frac{1}{15}$ Treadmill, or equivalent labour, in a cellular prison with irons, penal diet daily, Sundays excepted.

“2nd.— $\frac{1}{15}$ Treadmill, or equivalent labour, in a cellular prison, with light irons, penal diet four days in the week.

“3rd.— $\frac{1}{15}$ Treadmill, or equivalent labour, in a cellular prison, with light irons, penal diet two days in the week.

“1st.— $\frac{2}{15}$ Hard labour at selected trade, light irons, working two hours during recreation, at Reformatory (optional).

2nd.— $\frac{2}{15}$ Hard labour, selected trade, without irons, working two hours daily at a Reformatory (optional).

“3rd.— $\frac{2}{15}$ Hard labour at selected trade, improved diet two days in the week, working two hours daily at Reformatory during recreation hours (optional).

“Light labour and improved diet daily, sixpence per week pocket money, working at Reformatory three hours per day and two hours during recreation (optional).

1st stage being rigorous imprisonment of one-fifth sentence, sub-divided into three grades.
2nd or intermediate stage two-fifths of sentence sub-divided into three grades.
3rd intermediate Reformatory Stage One-fifth of sentence.

"1st.— $\frac{1}{5}$ Residing in Reformatory village allowed to be at large daily for two hours, viz., from 12 until 2, being paid for their labour at market rates, clothing and feeding themselves and paying $\frac{1}{10}$ of their wages for rent of quarters. The blood relations of the wandering tribes being allowed to live with their friends, subject to the same regulations as they are, paying no rent if they reside in the same house, and to be found work in the Reformatory.

"2nd.— $\frac{1}{5}$ Same as above, but allowed to be at large from 5.30 to 7 a.m. and 12 to 2 p.m.

"3rd.— $\frac{1}{5}$ Same as above, but allowed to be at large during Sundays all day, and on week days 5.30 to 7 a.m., 12 to 2, and 6 to 8 p.m.

4th Stage. Surveillance. One-fifth of sentence, subdivided into three grades.

"Discharged criminals also to work at the Reformatory after their discharge, if they wished it, so long as the same could be with advantage conveniently arranged for.

"The surveillance stage I deem an institution, which of all should be the greatest preventative of crime. There are three grades in it of $\frac{1}{5}$ th each, or total of $\frac{3}{5}$ th of the sentence. By working daily at the Reformatory during recreation, for even two hours per day for the $\frac{3}{5}$ th, of the sentence, 10 hours being allowed to count as one day passed in a higher grade, $\frac{1}{5}$ th of this period is passed under decreased restraint as the result of industry.

"Judicial officials, when sentencing an offender, should have the power to increase or decrease the fractions to be passed in each stage, or leave out any stage they may think proper. The magistrate or judge, from facts coming before him at the trial, can arrange this classification—in the sentence—by having the individual's character before him. It is better that these gentlemen should dispose of this classification, than that it should be arranged by gaol officials, who could only classify by conduct, which mode is objectionable. The real mental and moral conditions of a criminal is shown by his character before, and not conduct after, conviction, when in confinement.

"I quite agree with the writer who says that gaols and industrial establishments for criminals should be under a com-

mittee or board, consisting of men with a knowledge such as is required of a physician, an educator, a judge well versed in moral as well as legal science, a mechanic, a manufacturer, a merchant, a financier, an editor, a man of letters, a man specially distinguished for common sense and independence of character—the science of man forming the prison government.

Captain Rogers, in recommending the periods of punishment to be divided into $\frac{1}{3}$, does so to enable the magistrate to use more extended discretion, and the jail officials less than at present. One prisoner may have to pass through all fifteen stages, and another for a like offence only two, or even one, on account of peculiar circumstances, which events brought to notice and which cannot be again looked for. No two men commit even the same crimes under like circumstances of body and mind with exactly the same object in view.

The principal advantage which Captain Rogers proposes to obtain from prison and reformatory labour in addition to deterring and reforming criminals I give in his own words:—

“At present, scientific books, periodicals, or other papers affecting art, science, and agriculture, as carried on in Europe, are not available in the languages of Hindustan. Secondly, information is not published in the English language showing the results of Indian experience in connection with these subjects, as carried on by the natives according to their Oriental ideas. The former is of vital importance as regards the improvement of the natives; and the latter of inestimable value to Europeans generally, especially Government officials and private speculators. The value of these two, taken together, and reviewed as to the adoption or rejection of appliances or projects by practical men, having experience wherewith to check theoretical schemes, can hardly be conceived; their experience having been obtained by means of labour, materials and circumstances as they exist, will be found to indicate results of what may be extended for general purposes. It would be the means of enlisting the talent of many leading men of England to the study of Indian subjects.

It would give them the *pros*, *cons*, and an analysis of things as they exist, and progress from time to time.

"Let there be jail publications of this class, which should be periodicals and form both a record of the progress of the day, and a book for reference, by which the energies of enterprising men could be materially assisted.

"These periodicals, published in English and the vernacular, would be read by many district officers and native gentlemen, some of whom would contribute valuable articles, and narrate their views and experience, and criticise the writings and propositions of others.

"Being illustrated by diagrams, simplified by minute detailed directions as to the management and use of appliances, with every point as regards suggestions theoretically adduced, sufficient in detail to admit of being feasible in execution (if perused attentively by natives residing in districts where ocular demonstrations are not obtainable), it would be a source of encouragement to enterprising men.

"Native gentlemen, ignorant of the English language, with a tendency to take advantage of the improvements of the day, are now disheartened by repeated failures; and it frequently happens that individuals, with a taste and desire to acquire a knowledge of English, have little or no inclination to study the arts, sciences, mechanics, mechanical drawing, or agriculture, neither do they appreciate them, and there is no establishment in India at present competent to translate the requisite matter from English into the native language.

"The rulers of native states, and others who peruse these publications, would be impressed with the advantages of machinery, and further be encouraged by having afforded them the means of reading at their leisure the opinions of men versed on the subjects of which they treat, and the results of experience in different parts of India, as regards the introduction of mechanical appliances and improvements in cultivation, and the advancement of the arts and sciences.

"If it is desired that one country should profit by the experience of another, either in science, mechanics, or other

subjects, a connecting link is required, consisting of the scientific literature of the one people, framed to admit of its comprehension by the other, by which individuals can grasp subjects. Of these, the natives of India can now only obtain a very limited knowledge *by the study of books and papers in a foreign tongue* (of which they are, for the most part, ignorant); and what are available to them contain reports and ideas written for the information of a class of men whose antecedents and calling dispense with the necessity for explicit reasoning, without which the natives of India cannot utilize machinery or secure progress.

"A second link, which the vernacular publication containing Oriental matter also secures, is required, to connect individuals having identical objects in view, whose energies are devoted to cultivation and experiments of a useful and seasonable kind in the distant provinces of India, and enable them reciprocally to profit by what they each do, according to their multifarious ideas, to further the same ends; this would greatly tend to develop the utility of the produce of the soil, increase it, reduce the amount of manual labour, and test the advisability of the introduction and acclimatization of exotic land produce, and animals that are most expedient for the welfare of the landholder and benefit of Government.

"Books of reference and periodicals are essential in the vernacular and in English, clearly and distinctly laying down principles, detailing advantages, and quoting extracts from books and newspapers selected, and translated by *practical officials*, and others who would have the object of placing before their readers a practically useful essay or theoretical scheme, based on the results of experiments, both in India and in Europe, describing the failures as accurately as, if not more so, than the successes."

THE REDLAND DUSTER SOCIETY.

The inquiry has been frequently made by lady friends of social progress in India how they can help the good work of female education in that country. We may answer by mentioning what has been already done quietly and unostentatiously. Some dozen years since, a few little girls who desired to do something for India, but had neither skill nor money to bestow, determined to meet together and earn a few pence by hemming dusters, remembering that the widow's mite was approvingly accepted. Their example incited to extended efforts, and gradually the "Redland Duster Society" became of some importance. The following report of the Native Mission School, Negapatam, shows that during the last year the society sent funds to the amount of £37 4s., and that this sum, with an equal amount from Government, has been the means of giving a good education to between fifty and sixty little Hindu girls :—

"This school, which is now chiefly supported by the Redland Duster Society, existed for many years, though not in its present character. It was formerly a mixed school, boys as well as girls were allowed to attend, and children of Dutch and Portuguese descent shared its advantages with various classes of Tamils. This was the cause of much confusion, and it was therefore thought advisable to alter its constitution and make it a Tamil Girls' School only; since this change the progress of the girls has been more satisfactory. The present number on the rolls is 72, the average daily attendance during the past year

being between 50 and 60. These are divided into four classes, taught by native Christian women, with a little assistance from a teacher of the boys' High School. The studies of the most advanced class comprise the reading, writing and grammar of their own language, arithmetic as far as the compound rules and reduction, the geography of Asia and India in particular, and English reading. Scripture is carefully taught for an hour daily in every class. The school is opened and closed with singing and prayer. The Government Inspector of Schools pays an annual visit and examines the different classes. It has been under the 'result system' for two years, during which time the sum of £37 4s. has been realised as the result of examinations passed by the girls. This sum would have been much larger, but for the difficulty of securing regular attendance, and the Government regulations require each child to attend school fifteen days in a month for six months before she is eligible for examination. The irregularity in attendance is chiefly caused by the numberless feasts the children are required to attend. The expenditure of the past year was £74 12s., which was met by the sum sent from the Redland Duster Society and the Government grant. More good might be done if the funds would admit of boarders being taken."

REVIEW.

POEMS AND A TRACT, by MAHADEVA MORESHVAR KUNTE, B A., Head Master of the Kolapoor High School.

We cannot undertake to review these works, which have been kindly sent to us, but we gladly notice them. It is satisfactory to see that those Indians, whose education has been scholastic and somewhat abstract, do not confine their energies to such topics, but allow them to overflow into practical life.

M. M. Kunte has sent to us a poem on "Mana," or the Mind, in the Marathi language, as we suppose. It occupies 47 small pages, and has for summary of contents, the Inner World, the name Mind, Attention, Abstraction, Self-consciousness, Essence, Doubts, the Powers of the mind and turning it on itself, God, the Sublime, Prayer, Accident, a Philosopher's mind, Conscience, Religion, a Poet's mind, a Politician's mind, Language, Science, Arts and Poetry, Memory, Knowledge, Feelings and Will, the Beautiful and the Amorous, Bravery and Moral Courage, the Piteous, Rage, the Marvellous, the Humorous, Disgust, the Terrible, the Contemplative, Communion with Nature and God. We infer from these headings that the author has aimed to communicate to his Maratta countrymen in their native tongue, and relieved by the graces of poetry, the foundations of psychology, morals, and religion.

A Marathi poem by him on a greater scale is an epic, which is to be completed in twelve books, six of these lie

before us. Its hero is Rajah Shiváji, the founder of the Maratta dynasty, whose private life the author believes to have been slandered by Mohammedan enmity. He vindicates in the preface the proper simplicity of epic style (which ought not to sparkle, line after line, as an epigram or a sonnet), and the suitability of the native Marathi to poetry. His aim is to reach the hearts and patriotic feeling of the mass of his countrymen, whose education is practical. Science he esteems as strengthening the understanding and increasing man's dominion over nature; but to cultivate and purify sentiment we must have recourse to poetry, and literature. In consequence of some want of harmony between Marathi written and Marathi spoken, the author has thought it necessary to modernize the spelling of various words. Perhaps he means no more than our printing *blest* for *blessed*, to secure correct reading of metre.

The tract by M. M. Kunte is on "Reform," and is wholly written in English. It is in two parts, together making 100 moderate pages. The author deeply appreciates the benefits which have accrued to India from contact with the eminently practical mind of her English conquerors, but maintains that to appreciate these rightly, needs wider acquaintance with the past, and greater mental cultivation, than Indians collectively have attained; while on the other hand, the haughty demeanour of many Englishmen, the innovations often irritating even when wholesome, and weaknesses of rulers which still exist, are sorely felt. On the whole, loyalty to English rule has yet to be created. Of this, we believe, our highest authorities are fully aware.

The reforms indicated by the writer are, first, such as the natives have themselves to make. He lays especial stress on the cruel treatment of young widows, whose guardians he

entitles "slave-masters." Indeed, under twelve heads he maintains that widows are more miserable than slaves, and asserts that much immorality flows from this oppression. He speaks of the venerated philosophical Treatise, called the *Sankhyákarika*, as upholding this system.

The new taxes laid on by the English Government, the writer says, are peculiarly offensive, and the stringent measures for disarming natives have led to the belief that the English dread their power. He maintains that the native conservatism even in religion rapidly gives way, when they find they have practical advantage in change. The people misunderstand us and our proceedings, because we never explain anything. Everything new alarms them, as the telegraphic wires or a revenue survey, and is open to ridiculous but hurtful misrepresentation. "The true cause" of the want of social intercourse, says M. M. Kunte, "is the exclusive and uncommunicative spirit of the English society in India." The haughty English officer despises even the Indo-Briton blood, much more the pure natives. "The ignorance of our rulers of the native feelings is extraordinary, and the danger cannot but be proportionate." M. M. Kunte, like Sir Bartle Frere, believes a real remedy will be found (if introduced early enough) in a modified system of representation, which will enable the rulers and the ruled to understand one another.

NOTICE.

Arrangements have been made for the establishment in London of a

CENTRAL OFFICE OF THE
NATIONAL INDIAN ASSOCIATION,
At 1 ADAM STREET, ADELPHI, LONDON.

Information respecting the working and objects of the Association, and the Report, Prospectus, and Journals, may be obtained on application to the Secretary, EDWIN PEARS, Esq.

Contributions to the National Indian Association will be received by the Treasurer of the Bristol Branch,

LEWIS FRY, Esq., Goldney House, Clifton, Bristol;
or by the Secretary,

MISS CARPENTER, Red Lodge House, Bristol;
from whom may be obtained the report and prospectus of the Association.

Contributions to the Journal to be addressed to the Editor, Red Lodge House, Bristol.

JOURNAL
OF
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IN AID OF SOCIAL PROGRESS IN INDIA.

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JOURNAL

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NATIONAL INDIAN ASSOCIATION.

No 25.

JANUARY.

1873.

WE enter on the third year of our Journal with considerable satisfaction in the past, and hopes for the future.

The very moderate expectations which we have always entertained of any present and apparent results from our efforts have been more than fulfilled. We can perceive a very distinct interest in India, and wish to coöperate with the objects of this Association, wherever the Journal has been circulated and read. There are printed monthly 1000; of these 800 are distributed every month in various parts of Great Britain and India, and 200 are reserved for sale as complete volumes for the year. The fact that the first public meeting was held at Plymouth, under the presidency of the late Sir John Bowring, on occasion of the Annual Congress of the Social Science Association, gives a status to the Association. The establishment of an office in London at the rooms of the Social Science Association gives promise of much increase of usefulness. We hope that more branches of the Association will be formed in various parts with active committees, who will endeavour to spread a knowledge of the objects of the Association.

It is gratifying to us to be assured, both by subscriptions which have been received from native gentlemen, and from various communications which have reached us from them, that our quiet unostentatious work is valued, and gratefully appreciated by them.

INDIAN VISITORS TO ENGLAND.

THE increasing desire felt by young men in India to complete their education in England, and to prepare for the examinations which lead to the public services, is a fact which demands attention for many reasons. Among others, there is this one: that it becomes of great importance that Indians should not proceed to England without some knowledge of the cost of living there, and of the best arrangements to make on their arrival. This consideration has been forced on our attention by a painful incident which has recently occurred. A young man recently arrived in London from Calcutta with barely enough to support him, and provide clothes, books, college fees, &c., for three months; and that little he was robbed of at the docks when landing. It appears that he thought that he could maintain himself in England by teaching Bengalee! No one who had the least knowledge of the real condition of things would have made such a mistake. The number of Englishmen who "take up" Bengalee is very small, and there is always more than ample provision for instruction in that language. Moreover, it should not be forgotten by young men who are anxious to try the experiment of living in England by teaching, that such an arrangement leaves them very little time for self-instruction. Those who come in order to present themselves

for examination need all their time and strength for that purpose exclusively.

Indian students purposing to cross "the black water" will be glad to hear that the National Indian Association has just opened an office in London, and has appointed a secretary, in order that information of every kind useful to Indian students may there be collected, and communicated to all who require it. It is also desired by this means to increase facilities for bringing Indian visitors into friendly communication with English men and women who are interested in the social welfare and progress of India.

Mr. Edwin Pears, the Secretary of the Association, will be glad to see visitors from India, or to correspond with Indian students who purpose coming to London. The office is at 1 Adam Street, Adelphi, London.

The fact of a Hindu lady being admitted to the Order of the Star of India is so remarkable, and so significant of a change quietly taking place in Indian public opinion respecting the position of woman, that we offer no apology for copying the following account from *The Argus* (Bombay), of Nov. 23. It forms a part of the records of the important visit paid by the Viceroy, Lord Northbrook, to the city of Bombay:—

"Monday, Nov. 18th.—How is it possible to commence the record of the proceedings of this week without noticing the grand event which closed last week? A week of events as that was it promises to be surpassed by the great doings of this week, but not one of the proceedings of either last week or of this can equal in splendour the gorgeous spectacle which so many witnessed on Saturday afternoon last. On that day was held by His Excellency the Viceroy and Governor-General,

Grand Master of the Most Exalted Order of the Star of India, a Grand Chapter in the Viceroy's Camp at Bombay, for the purpose of investing Her Highness the Begum of Bhopal as a Knight Grand Commander of the said Order, and the Honourable John Strachey, Member of Council of the Viceroy and Governor-General of India, as Knight Commander of the said Order, in obedience to the Command of Her Majesty Queen Victoria, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, Sovereign of the said Order. We have given the full description of the titles, and the honours of the exalted persons who were concerned most intimately in the great event of last Saturday, because so much depends in a ceremonial observance of the description we all witnessed with so much delight on Saturday last, in the fullest and longest possible declaration of names and titles; and it may have been observed that the very extreme of ceremony in every detail was the great characteristic of the whole affair. Without great display and enormous expansion of details, and careful bringing out of the smallest circumstance into the boldest possible relief the whole thing must have collapsed. This is what made the pleasure so great to those who witnessed it; nothing was lost, the manner of walking in the processions, a slow and profound and withal dignified step, by no means an easy thing to do well, splendid dresses, and then much bowing and obeisance when the Grand Master of the Most Exalted Order took his seat. The ranging of the various Knights Grand Commanders on each side, and the respect paid by the whole assembly in rising as soon as the procession of the Grand Master approached, all these added greatly to the dignity and solemnity of the occasion. Indeed, we may be allowed to remark by way of parenthesis, that the effect produced on us for a few minutes by what we saw was that we felt just as if we are in Church. With all due reverence be this said; but such was undoubtedly our feeling for a few moments, till the presence of so many Parsees, and their extraordinary garrulity, aroused our intellect to the reality of what was going on. This circumstance is worth recording, as it shows how very great is the effect of display if it be carried out in the smallest details in any great ceremony, and slowly and deliberately performed; and as far as

we could judge the general effect produced on those who were present was that they were much impressed thereby. Besides the procession of the Grand Master, there was the procession of Her Highness the Begum of Bhopal, who was brought with much solemnity from the robing tent to the grand tent where the investiture was to take place. This was the grand point in the ceremony of the day, and all the minutiae of form, and speciality in detail was gone through. The scene at the moment of investiture was very grand, and great was the effect produced by the handsome dresses of the Knights Commanders as they all stood, and Her Highness the Begum of Bhopal went round, and was introduced to and saluted each one. After a few further ceremonies the chapter was declared by the Grand Master to be dissolved. And thus ended a most imposing spectacle, and one which all who witnessed looked on with the greatest interest. We ought to bear record to the very pretty appearance which the Viceroy's camp presented from the inside. The crimson cloth was laid from the entrance near the Band Stand all the way to the great tent, and near there it was laid right across from one side to the other, covering the whole space. The effect of the crimson pathway running the whole length of the enclosure, with plants placed on either side at the wide open space which separated the large from the smaller tents, was very pretty; the contrast of colour of the crimson cloth, and the green grass, the white tents, and the light which the sun threw upon the whole made a very pleasing sight. Altogether there was much to remember in what was seen on Saturday last, and the ceremonies that were witnessed at the holding of the Grand Chapter of the Most Exalted Order of the Star of India in the Viceroy's camp at Bombay was an event of considerable importance. When the engrossing topic of the investiture of the Begum of Bhopal with the Star of India has been disposed of, there is a sort of blank in the events of the days which follow immediately after that great event, and we almost turn in vain to find any thing worthy of notice. But the world wags still and the days on earth are like the stars in the heavens, one day differeth from another day in glory."

EDUCATION IN INDIA.

ON Friday, December 20th, Mr. Iltudus Prichard read a paper on this subject at the rooms of the Social Science Association, Adam-street, Adelphi, Mr. Hodgson Pratt in the chair. Mr. Prichard began by a brief sketch of the progress of the National Association in aid of Social Progress in India; replying to various hostile criticisms which had been made upon it in some of the Indian papers. He then proceeded to point out that a solution to many of the social and political problems which the condition of India presents to us was to be found in education—education, that is, as distinguished from instruction.

Adverting to the controversy which has been going on between the advocates of vernacular and English education, he suggested that while we should look to the vernacular languages as the medium of imparting instruction to the masses of the people, we should look to the English language and literature as the medium of educating the people of India. Turning to the subject of the Oordoo language, he sketched the history of its origin and growth, and dwelt upon its remarkable adaptability as a medium for imparting knowledge in modern science and philosophy, the Sanskrit and Arabic derivatives (through the latter of which languages Greek words have found their way in Oriental garb into the Indian vocabulary), supplying an inexhaustible quarry whence metaphysicians and physicists may find ample material for their terminology.

After dwelling upon the necessity of providing a cheap and wholesome vernacular literature for India, he proceeded to touch upon the most prominent educational events of the last year. He spoke hopefully of the scheme for an

independent Mahomedan college, considering the attempt indicated a tendency towards that independence of thought and action which is the first symptom of growth in a nation. He regretted he had no progress to report of the Ajmere College scheme for Rajpootana. The North-West Provinces, he said, were fortunate in having at their head a gentleman who was at once a statesman and a good Oriental scholar. Sir William Muir's retirement would, he said, be a public calamity, as he had always been enthusiastic in the matter of education, and the annual prizes he offered for vernacular literature had given a stimulus in the direction where it was most wanted. He adverted to the recent minute, by the Hon. Mr. Campbell, the Lieutenant-Governor Bengal, which had given so much dissatisfaction in certain quarters, pointing out that the Lieutenant-Governor of Bengal, in so far as he had directed the civil officers to report upon the attendance at schools, &c., had merely been acting upon a principle long ago recognized in England, viz., that efficient supervision of a department was seldom secured in the department itself, and it was a principle, which if carried out in other branches of the public service in India, would be attended with great benefit. Adverting to the recent minute published by the Madras Government he showed that it was evidence of the truth of the allegation, so far at any rate as regards Madras, that the Mahomedans had not a fair share in Government appointments. The Madras Government had ascertained that in that Presidency there were only 19 Mahomedans as against 417 Hindus in the employ of the State, and had resolved that this great disproportion exhibited a deficiency in the educational system which could only be supplied by the institution of special schools for Mahomedans, a measure which it was determined to carry out.

But by far the most important of all the questions now being agitated with reference to India, was the admission of

natives to the government of the country, in other words the opening of the civil service. He sketched the progress of this controversy so far as it had gone, explained the position in which it now stands, quoting Lord Northbrook's recent reply to the Bombay Association's memorial on this subject, and he gave it as his opinion that the whole circle of political discussion with regard to India ranged itself around this point, viz., was the road to the highest offices in the State to be thrown open to the natives by their being allowed free admission to the civil service by examinations held in India. Without committing himself to a definite opinion on this wide question, he suggested whether the difficulty might not be met by the institution in London of a college or university affiliated to the Indian universities with increased facilities and inducements to Indians to resort to Europe for the completion of their education.

An interesting and animated discussion followed.

"Mr. Sabapathi (of Madras) objected to the proposal to make Oordoo the general vernacular language, because it was not one of the original languages of India. Western ideas could be conveyed only by languages which have kept pace with the growth of ideas. Sanscrit would form a better basis for a general language than Oordoo. English was spreading far more rapidly than was supposed even in the villages. As regards the official class, he thought a visit to England was an essential qualification, for without that England and her Government cannot be understood by Indians. In one year's residence here more real education is gained than in ten years of life in India. Nevertheless the difficulty of learning a foreign language and the expense of coming to England should be considered, and the age of Indian candidates should not be restricted to twenty-one, as the need of "acclimitization" did not exist in their case.

"Major Otley said a few words in favour of the views

expressed by Mr. Prichard in regard to the importance of extending the use of Oordoo.

"Mr. Edwin Pears (Secretary to the Social Science Association) enquired whether the English language had not, in fact, a better chance of becoming the universal language of India than any other one language. In Spanish America all the many languages which once were spoken had given way to one, and the same result might take place in India.

"Mr. Sharpley said Oordoo originally occupied the same place in India that the Norman French did in former days in England. It was based on Hindec and Sanscrit, and was now widely understood, adopting as it did words from other sources. He therefore supported the view taken by Mr. Prichard.

"Mr. Gupta (of Lower Bengal) did not think that Hindec would ever take the place of Bengalee in the part of India which he represented. As regards the education of the higher classes, he thought that all native members of the Civil Service ought to pass some time in England. The difficulty in the admission of natives to the civil service might easily be obviated by a regulation allowing native candidates for the civil service to go up for the first or entrance competitive examination in India, so that those of them only who passed successfully would have to come to England. By this means every purpose would be answered, for while the natives would then have the road fairly opened to them, they would not be deterred as they are now from competing by the risk of having to make the long and expensive journey to England for nothing.

"After a few words from Mr. Naesmith, and a reply from Mr. Prichard,

"The Chairman (Mr. Hodgson Pratt) concluded the discussion by remarking upon the anomaly of a limited class like the Civil Service supplying all administrative offices,

without exception. Such a system excluded many most capable men ; while the fact of passing a competitive examination afforded no guarantee for qualifications of the highest kind. It was satisfactory to find that both the Indian gentleman who had taken part in the discussion recognized the important educational advantages to be derived from a residence in England. It was the object of the National Indian Association to render that residence truly profitable by enabling Indian visitors to associate with the best men and women of England."

As it is not the object of this Journal to engage in controversy, or to consider disputed questions, the discussions which follow lectures will not in future be generally admitted.

ENGLISH INTELLIGENCE.

WARRINGTON.

Miss Mary Carpenter, of Bristol, a lady well-known as the originator of the Reformatory School system in England, and for her philanthropic efforts on behalf of the children of the poor, delivered a lecture at the Athenæum on Tuesday evening last, the subject being "An Hour on India." H. D. Seymour, Esq., presided. The audience was large and thoughtful. The Chairman said he had great pleasure in introducing Miss Carpenter, who was so well known as the philanthropic originator of Reformatory establishments for the rescue of young persons of both sexes who had fallen into crime. After her laudable efforts with regard to English youth, she turned her attention to the natives of India, and in three visits which she paid to that country, she endeavoured to obtain a knowledge of the social condition and peculiarities of the natives, directing her attention particularly to the question of female education, and she would now give them the result of her experience.

Miss Carpenter, who was most enthusiastically received, then discoursed in a pleasing and graphic style for nearly two hours, on the general condition, past and present, of our Indian Empire, directing attention more particularly to the question of female life and female education, but treating the subject so as to give a vivid picture of the general social condition of the country. She described the condition of the various Presidencies, and said the different races, both in language and manner, were more various than were the natives of Europe, and the languages of Europe more assimilated to each other than did the languages of the different provinces of India. The consequence was that the natives of one presidency were unable to understand the language of another presidency; but among the educated classes of India, throughout British Rule, the English language was commonly spoken, and was the medium of communication between educated natives of the different presidencies; consequently an Englishman found little difficulty in making himself

understood in India, and Miss Carpenter described what was likely to be the result of the general adoption of the English language by the teeming millions of that country. Miss Carpenter described the country itself, and enabled the audience to realise her description by a number of sketches made in India. She also had a number of portraits of celebrated Hindu gentlemen, as well as of some uncivilized tribes; and she exhibited a variety of articles of native manufacture of exquisite workmanship. She gave a most graphic account of female life and education in India; of the efforts which led to the abolition of the heathen practice of burning widows; of betrothment (or virtual marriage) of infant females; of the seclusion of females from all society; and the prejudices existing in many parts against their acquiring even the rudiments of an education, &c. She cited numerous instances in which natives of importance had given their countenance to the new order of things, and particularly to re-marriage of widows, to which latter she attached very great importance, as being a step which would prove beneficial to the progress of the national life, and the amelioration of the condition of women. She described at length the educational efforts that had been put forth, and their encouraging results, and in illustrating the character of the people, she impressed upon her hearers the great value that the natives attached to the sympathy of the English Parliament and people, and how they were pained when they found that Indian matters of really vital importance were sometimes treated with an entire want of interest and sympathy by Parliament and the country. She also described the efforts that were being made by "The National Indian Association," in aid of social progress in India, and made an earnest appeal on its behalf. The lecture throughout was listened to with marked attention, and was deeply interesting, and must have the effect which Miss Carpenter desired of giving her audience, a real sympathy with the natives of India. . .

The Chairman spoke in the highest terms of the lecture, and corroborated many of Miss Carpenter's statements from his experience, gained by a lengthened visit to India whilst he held the office of Under Secretary of State for India.—*Warminster Herald*, Dec. 24.

NOTICE.

CENTRAL OFFICE

OF THE NATIONAL INDIAN ASSOCIATION,

At 1 ADAM STREET, ADELPHI,

LONDON.

Information respecting the working and objects of the Association, and the Report, Prospectus, and Journals, may be obtained on application to,

Secretary, EDWIN PEARSE, Esq.

Contributions to the Native
received by the Treasurer of the

LEWIS FRY, Esq., Gold
or by the Secretary,

MISS CARPENTER

from whom may be obtained
the Association.

Contributions to the Journal
Editor, Red Lodge House, Bristol

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HINDU THOUGHT.

(FIFTH PAPER.)

THE history of Sakya-muni (or Gautama or Siddhartha), better known to us as Buddha, has been so often told of late that I do not now propose to repeat it. He lived about 600 B.C. His system of religion spread all over India until, in the middle of the third century before our era, it became the recognised religion of the peninsula. Though there are now no Buddhists in India, yet about one-third of the population of our globe are Buddhists!

The Buddhistic sacred book is the Tripitaka; its moral code has been declared to be second to none save that of Christ, and second to it more on account of its disbelief in immortality, than from any shortcoming in its moral teachings. With Buddha distinctions of caste were unknown, and it is to the influence of his teaching that the confusion of caste at present existing is to be attributed. Charity, kindness, and compassion to all—these were the cardinal virtues. Transmigration was denied; all were to participate in such salvation as Buddha taught.

Such doctrines could not but be acceptable to the priest-

ridden community, and as the lower castes had nothing to lose, but everything to gain, by its abolition, caste was no longer maintained, inter-marriages took place, pollution was not thought of, all were brothers!

The religion of Buddha was extremely simple, in striking contrast to the traditions of the Brahmans, whose doctrines as well as self-assumptions Buddhism emphatically opposed. Buddhism had its order of celibate and *tonsured* monks, but these were free to leave their monasteries at any time, to join the world and to marry.

After Buddha's death magnificent temples were reared all over India, but the only image they possessed was one of Buddha himself, and a shrine with his relics.

These are a few of Buddha's sayings:— •

"All that we are is the result of what we have thought; if a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of him who draws the cart."

"Let a man overcome evil with good."

The chief characteristic of Buddha's teaching lay in his doctrine of Nirvana. He laid down four axioms,

The existence of pain.

The cause of pain is desire.

Desire can only cease when Nirvana is attained.

The way to Nirvana.

Buddha was evidently of a very sympathetic nature, quick to detect men's sorrows, and as quick to feel with and for them. The amount of misery he saw around touched him to the heart, and he at last came to regard existence itself as a curse. Naturally this led him on to discredit a future life of *individuality*, and so he taught that men after death attained Nirvana—a word which has often been explained as meaning annihilation, but which I think need not necessarily mean more than absorption. True, it might be objected that Buddha does not say into What or Whom absorption was to take place, but Buddha is by no means the first tender-hearted

philosopher who has found himself incapable of unravelling the mystery of evil being allowed to exist by a wise and kind God (for so He is described by those who affirm His existence), and who therefore has hesitated to express any opinion about Him. Buddha was the last man who would have said "let us eat and drink for to-morrow we die," and we cannot doubt that he who taught such a high morality as Buddha inculcated, did really believe in his inner soul in the existence of One Absolute God! That his followers may have "evolved" the doctrine of annihilation is another matter; all religious movements are liable to after corruptions.

Buddhism greatly influenced Brahmanical teaching, and in the systems of philosophy of which India boasts its workings can be traced.

The great philosopher Byas wrote the Vedanta, or summary of the Vedas, about 150 years B.C.; it is regarded with great veneration by the Hindus. Byas adopts the theory broached in the Upanishads, namely, that the Vedas are simply allegorical when they refer divinity to those countless objects to whom they direct adoration. "Fire is His head, the sun and the moon are His two eyes," &c., and *as such*—as parts of the Deity—are they deserving of honour. God was regarded as immanent in the universe: He was in everything, and everything was in Him; a doctrine that meant nothing more than that God was the real source of existence.

When Buddhism first commenced to lose its hold upon the people of India cannot now be ascertained. Its followers would appear to have been driven by degrees towards the north-west of the peninsula, where the remains of cave temples give evidence of their having suffered persecution.

Buddhism had disappeared from India proper before the close of the twelfth century. After the retreat of its formidable

opponent Brahmanism urged its pretensions with still greater force, and till a few years ago the whole of India was under the complete control of the priestly class. The Vedas and Manu were still held up for reverence, but, written in Sanskrit and no translation being allowed to be made, the people could not refer to them.

It cannot now be said that the numberless idols to be met with in almost every Indian house are regarded as representations of the Deity. Though contrary to the teaching of the sacred books, these idols are themselves the people's gods. The priests have this to answer for.

The practice of Suttee, or widow burning, and Infant-marriage are corruptions of which the early books know nothing.

We trust that brighter days are now in store for India; contact with European Civilization and Western Thought are working wonders—not so much by importing new ideas as by making the people think for themselves. May the time soon come when ONE Supreme Being shall be worshipped the whole world over!

W. A. L.

* It is but fair to state that the five papers on Hindu Thought (of which the above is the last), are but portions of an essay on "Hindu Thought, a short account of the Religious Books of India, with some remarks concerning their origin, character, and influence," the whole of which, while its publication in this way would probably have extended over a twelvemonth, would also have been somewhat inconsistent with our rule of strict neutrality in religious matters. Though a great deal of most interesting matter has been thus necessarily omitted, enough, we trust, has been given to awaken fresh sympathy, and strengthen old ties, with the inhabitants of our mighty Eastern Empire. We hope soon to be able to announce the publication of our contributor's essay in its entirety.

TIGERS!

If India is possessed, as our contributor W. A. L. has shown she is, of rich stores of ancient literature, she also, alas! possesses an unprofitable store of tigers; nay even worse than tigers—tigresses! The desire of well providing for its offspring seems to have developed the feline tribe into a degree of ferocity but seldom met with in other races; and inasmuch as it seems to be the duty of the female to teach the young how best to provide for themselves, the tigresses have become such formidable creatures in Hindustan as to call for some special legislation respecting their extermination. Hence the somewhat startling title to this paper in a journal devoted, as its readers know, to the social improvement of our Hindu fellow-subjects. And, in truth, the tiger question is one that touches very nearly all the rural population of that vast empire, for the loss of human life *per annum* is to be reckoned by tens of thousands, while, according to Capt. Rogers, property, chiefly cattle, to the amount of ten millions sterling is *annually* destroyed. One tigress is sufficient of herself to keep the whole population of a tract of country—meaning two hundred and fifty square miles—in a state of constant alarm and dread. In one district a single tigress is reported to have killed a hundred and twenty-seven. Such statements as these may well indeed astonish us, and we think it not beneath the dignity of a Journal such as ours, not only to make mention of the subject, but also to express our gratitude to the Home Government for its timely action in the matter. At the late Sessional Social Science Association Capt. Rogers read a most interesting paper upon the subject, so interesting and so sympathy-awakening that Lord Napier and Ettrick

and Lord Lawrence both brought the matter in its importance before the House of Lords. We understand that the Secretary of State for India has sent over full instructions to the Indian Government to adopt such measures as shall seem best for the extinction of the tiger tribe. Unfortunately such has been the terror caused by the fearful depredations of solitary animals, the country population have come to regard these monsters as in some way incarnate divinities, and hence are afraid themselves of killing them. Latterly, however, prompted by the Government rewards, large numbers have been killed, but until some undetermined plan is decided upon we fear the relief will be but small. To the European officer tiger hunting is looked upon as a sport, and too often, we think, are the interests of the poorer population ignored in order that the sport may be more exciting. But while India teems with objects worthy of the greatest preservation, tigers are certainly not one of them ! W.

BOOKS IN INDIA.

The *Times*, in a letter from its correspondent, dated Calcutta, July 12th, gives some remarkable and interesting statistics as to the recent increase of native literature in India. It seems that it is now very easy to collect facts on this point, for an Act was passed some years ago requiring that every book and pamphlet, as well as every press and printer, should be registered. Moreover, three copies of every book must be sold to Government, one being for the official library of the Province, one for the Government of India, and the third for the India Office Library.

In Bengal, where up to the year 1820 only 270 books had

been issued by the native press, we find that in the four years ending with 1871 the number published was 3,626. Of these nearly one-third were in English. Of the Oriental works 1,600 were in ordinary Bengali, 167 in Sanscrit, and the rest in nine other languages. A large proportion are school books, including readers, dictionaries, grammars, books of verse, histories, geographies, &c., and we notice that there are 11 books on health and physiology. Nearly 400 of the works catalogued deal with religion, about 450 are under the head of poetry, several contain dramas and novels, and there are nine treatises on native music.

In the Punjaub also there are signs of literary progress, though it is far behind Bengal. Many of the books published there are translations and reprints; but we find in the year 1871 84 original works, 34 of which are upon religion, and 14 consist of poetry. There are only two biographical works. One of them is a compilation of the lives of the most distinguished women of India, and is intended for girls' schools. There are four histories, including a sketch of Mahommedan history and literature to the fall of the Abbassides (the combined work of Dr. Leitner and a Moulvi), a Law Journal, a Medical Journal, a Mahommedan book on Moral Philosophy, Mr. Forsyth's Report of his Mission to Yarkand, translated into Hindostani, and various other publications. Only 21 of the books of the Punjaub are in English.

We observe also a book called "Ijaz-i-Quran," by Prof. Ramchundra, now Director of Public Instruction in the native State of Puteeala, whose mathematical attainments were referred to in the August number of our Journal.

It must not be supposed that the works registered (the returns of which always appear in the *Government Gazette*) are all of a good tendency, and it is a question whether some censorship ought not to be exercised in order to hinder the

present wide circulation of vicious tales, &c. The catalogues are also partly filled by numerous reports of schools, intended to catch subscribers. The main facts, however, are very encouraging, and it appears that in other parts of India the advance in literary activity is equally striking, but the *Times* correspondent has not given detailed accounts except as to Bengal and the Punjab.

INDIAN CORRESPONDENCE.

The following letter, though dated last March, only arrived at its destination through an accidental circumstance at the end of August:—

“REFORM CLUB, LUCKNOW, OUDE, *March 21st, 1873.*

“To the Secretary of the Leeds Branch of the National Indian Association.

“SIR,

“It is with the greatest pleasure that I beg to acknowledge the receipt of your letter of October 12th, 1872, and to express the thanks of the Committee of the Reform Club for the kind and sympathetic manner in which your Committee have attended to and entertained the suggestions conveyed in my last. The Committee are alive to the difficulties that lie in the way of the friends of India who are exerting themselves to direct the attention of the English nation to Indian topics, and to raise their interest and engage their sympathy in the fate of their Indian fellow-subjects. But all these reforms, as you have justly remarked, are the work of time. Information must be imparted, prejudices removed, and both nations must be made acquainted with each other's customs and manners before any perceptible change can be effected in the intercourse between the two classes of Her Majesty's subjects. * * * * * As to the

second point on which you were pleased to call for further information, I beg to observe that the whole civil service in India is divided into three classes, the Covenanted Civil Service, the Staff Corps, and the Uncovenanted Civil Service. The Covenanted Civil Service, as you no doubt must be aware, consists of gentlemen who have passed the civil service examination in England, while the Staff Corps consists of officers of the army engaged in civil employ. The Uncovenanted Civil Service consists mostly of clerks and subordinate judicial officers. This latter class consists mostly of natives and East Indians, and the members of this service, unless in very exceptional cases, cannot rise above the rank of extra assistant commissioner or deputy collector. The appointments to the higher grades of the civil service are made from the ranks of the Covenanted Civil Service or the Staff Corps, the members of which consist of Europeans appointed in England, though a few native gentlemen, as must be known to you, have now succeeded in entering the pale of the civil service by passing the prescribed examination in England. You will observe, therefore, that the more lucrative and higher appointments are exclusively in the hands of Europeans, and that a native of India is seldom raised above the rank of an extra assistant commissioner without the labour and expense of proceeding to England. This is, however, mainly owing to the civil service examination being held in England, but I am sorry to observe that even in the appointments to the Uncovenanted Civil Service an undue preference is generally shown to Europeans and East Indians over the natives of the country. While this is the case with regard to the inferior and subordinate posts, the higher appointments in the service, even where members of the Uncovenanted Civil Service are by law eligible to them, are conferred on Europeans and East Indians to the exclusion of the natives. This cannot be illustrated better than by the fact that in this province, where the members of the Uncovenanted Civil Service are by law eligible to the higher appointments, there are sixteen European and East Indian gentlemen against two natives holding appointments generally reserved for the Covenanted Civil Service. Out of these sixteen Europeans, two are commissioners or collectors of 12,000 rupees each; three are deputy commissioners or collectors of 8,000 rupees each; and the remaining eleven are of various ranks and salaries.

of 1,333 rs. per month; two are officiating deputy-commissioners on an average salary of 1,260 rs.; one is a civil judge on a salary of 1,500 rs.; while the rest are assistant commissioners on salaries between 400 rs. and 800 rs., while the two natives hold the very subordinate posts of assistant commissioners on a salary of 600 rs. per month.

"In accordance with your request I sent numbers of your Journal to the Secretary of the Delhi Society, and asked him to commence communication with you. I am glad to observe that the Society has agreed to my proposal and promised to commence communication with you through their secretary. I beg you to convey to the Committee of your Association, and to accept for yourself the thanks of this Association, for the reports of your Institution which you sent us, and for the kind and generous manner in which you have accepted my suggestions on the various topics touched upon in your first. Allow me in the last place to apologise to you for the delay in replying to your kind letter, which has taken place partly on account of want of leisure from my professional business and partly on account of my waiting for the reply of the Secretary of the Delhi Society, to whom I had written on the subject.

"I remain, Sir,

"Yours faithfully,

"LUCHMEE NARAIN, Pundit."

FROM A NATIVE CORRESPONDENT.

A numerous attended meeting was held on Sunday, the 6th July last, at the premises of the Barahanagar Girls' School, for the purpose of welcoming Miss Akroyd to that town. The chair was taken by Babu Sasipada Banerjee. The following address was presented to Miss Akroyd, which was signed by the Zeminders of Barahanagar, Nural, Cossipore, Taki, Shat Khira, &c., &c. :—

"To Miss Akroyd.

"DEAR MADAM,—We, the undersigned inhabitants of Cossipore and Barahanagar have great pleasure to avail ourselves of the occasion of your kind visit to our place for the purpose of

expressing to you our deep sense of obligation, as well for the zealous interest always felt by you in the welfare of our local institutions, since your arrival, as for the benevolent objects of your sojourn in our country, generally. Permit us, dear madam, to wish you all success in your noble mission, and to remain,

“Dear Madam,

“Your most obedient servants,

“CHUNDER COOMAR ROY,

“Zeminder, Nural.

“BARAHANAGAR, 6th July, 1873.”

“&c., &c., &c.

REVIEW.

We are favoured by a Hindu contributor to the journal with the following review of a Bengali periodical :—

“We have received from Calcutta the April, May and June numbers of the ‘Bamabodhini Patrika’—a journal for the instruction of women—and we are glad to inform our readers that this journal, which is issued monthly, has been in existence for some time, and was started to supply the want which gentlemen taking an interest in the education of women in Bengal and some of the enlightened Indian ladies themselves felt for a long time. It is conducted in the vernacular of Bengal, and is exclusively devoted to the interests and instruction of women. The numbers at hand are replete with short essays on such abstruse subjects as metaphysics, mental and moral science, as well as on matters of history and particular social and religious duties of women towards their parents, husbands and children; and all these essays, without very many exceptions, are so ably handled in chaste Bengalee that they cannot fail to be instructive and amusing to the young, and equally interesting to all who will peruse them. A part of the journal is devoted to prize essays and poems by women, and these productions from the pen of females very satisfactorily show that the labour of England and India to educate Hindu women is not being thrown away

but is producing a promising result. In Calcutta, and without any fear of contradiction we may say in India, there is no English journal to further the progress of female education and to afford important information with reference to that subject to English ladies and gentlemen. We are happy, therefore, to find our contemporary, the 'Bamabodhini Patrika,' has from last April begun to devote some of its columns to English articles and interesting European news. We at the same time cannot help remarking that the limited space allotted for such purpose could have been utilised in a judicious way, instead of indulging in random sayings of our transatlantic newspapers and facetious friends, such as—

"An American paper has the following:—'A lady wished a seat. A portly handsome gentleman brought one and seated the lady. "Oh, you are a jewel," said she. "Oh! no," he replied, "I'm a jeweller, I have just set the jewel." Or,

" 'An American clergyman is of opinion that modern young ladies are not the daughters of Shem and Ham, but the daughters of Hom and Sham!'

"And many other catch-penny things, but we do not find any mention in English of the extremely generous and liberal offer of Miss Carpenter to award two scholarships to the pupils of the school Miss Akroyd is labouring to establish in Calcutta. We hope our contemporary in future will adopt a better mode of selecting and arranging news for its columns.

"Finally, we are astonished at the meagre encouragement shown to this journal by the Indian public, for surely such an instructive and useful journal in a province like Bengal, with a population of sixty millions, ought to have more than four hundred and fifty subscribers."

THE INDIAN SOCIETY.

WE referred in our last number to two papers lately read before the Indian Society. We are glad now to be able to give extracts from one of those papers, that contributed by Mr. Avinasa Chandra Mitra. On the occasion of its delivery there were many Indian gentlemen present, and among them Mr. Dadabhai Naoroji, and Mr. C. Meenacshaya (Madras), President of the Society, who occupied the chair. A vote of thanks to the lecturer, proposed by Mr. A. S. Tyabji (Bombay), and seconded by Mr. R. P. Ghosh (Bengal), was carried with hearty unanimity. Mr. Mitra began as follows:—

“There is at the present moment no subject engaging the attention and exercising the intellects of so many thinkers in our country as that of Education. No doubt it is a very auspicious omen, and prophetic of a brilliant future, that during the short period of British ascendancy education has been so much appreciated and thirsted after by our countrymen, who, it seems, are of the same opinion as a judicial officer high in position in Calcutta (lately expressed by him at a public meeting) that ‘of all the blessings which the English Government has conferred on the people Education is the most substantial and the best.’ To make Education the more generally and widely imparted, various plans are suggested and various opinions expressed. Some of the questions which are with real earnestness discussed, are—How the masses of the people are to be educated—whether in educational operations Government aid is to be obtained—whether education should be secular or religious—and what practical measures ought to be adopted with a view to female emancipation from perpetual ignorance and the thralldom of the *serana*. I shall only consider the first and the last of these questions, which no doubt are vital subjects, bearing upon the best interests of our country.

“It is gratifying to find that the question of educating the masses has engaged the attention of our present worthy Lieut. Governor, Sir George Campbell, in right earnest. Many of us perhaps do not agree as to the method adopted by his Honor in

carrying out the proposed scheme; I mean the one which his Honor had recourse to for suppressing high education in favour of the masses, and finally for trying to do away with such old and long-standing colleges as those of Serhampore and Kishnaghur. But I doubt if there is any one who will hesitate to give credit to the honesty of purpose which actuated his Honor. That the education of the masses in Bengal has become an indispensable necessity, I am sure there is none here prepared to deny. The necessity is every day making itself more felt, and it is my object this evening to show how it is so. Now, the highest aspirations of our countrymen go to Keraneedom at the various offices in Calcutta, where they attend from ten in the morning till five, and the rest of their time at morning, evening and night do nothing for the good of the country, but are constantly engaged in discussing their respective rights or privilege to preference in the ranks of their castes, or *Jat*, as they call it. At a *thrad* or a marriage party they are unusually forward, eloquent and clamorous; and the worst feature is that educated gentlemen not only countenance but take part in all these ceremonies. They are not bold enough to protest, whilst at the same time they feel that they are doing violence to their conscience. Now the reason that I can assign for this is the non-education of the masses. Respect for the opinion of the people who surround us, as was ably observed by Mr. Macrae the other day, goes a great way to fetter the independent action of educated gentlemen. However desirable and much for the better a change might be, educated gentlemen would never be so bold as to carry it out openly, simply because it happens to be against the national custom, as if they did, the indignation of the whole community would come down upon them. The presence of so many of us in a land believed to be that of the Melechas, whose touch even is held to be unholy, may be urged as an answer to my argument. But when we sincerely consider the difficulties one has to contend with before he arrives at this country, and the trials he has to endure when he goes back home, we shall on the other hand find much that contributes to make my position the stronger.

(To be continued.)

PERSONAL INTELLIGENCE.

A gentleman of Madras, named Pothum Chetty Ragaviah Chetty arrived in England at the beginning of last month, and we are glad to find that his wife—Janakamma Gáru—has ventured to accompany him. He is elder brother of Jeyaram Chetty, a youth who is here for education.

We may expect more arrivals in the course of the winter and spring, as several Indians have volunteered to come over in order to give evidence before the Indian Finance Committee.

Syed Ameer Ali, the young barrister whose book on Mahommed's Life and Teaching we lately reviewed, is among the candidates for the lectureship connected with the Tagore Law Chair in the University of Calcutta.

Dr. Gopal Chandra Ray, now assistant-surgeon in Bengal, has contributed an interesting paper to the *Calcutta Journal of Medicine* on the juice of the papaya tree, which he considers may prove a useful medicine in cases of indigestion. The experiments referred to were made during Dr. G. C. Ray's term of residence at Netley Hospital.

The Calcutta papers record the death of Babu Rissory Chand Mittra, who for nearly thirty years served his country as an author, and a political and social reformer. He was the founder of the Theophilanthropic Society. In him the *Calcutta Review* has lost one of its best contributors, the Indian Association one of its best speakers, and the country an able biographer.

LONDON BRANCH.

On the evening of July 24th a social meeting of Indian residents in London and of their English friends was held at the Rooms of the Social Science Association. During the first hour general conversation was carried on, and refreshments were served. The visitors then took their seats, and Mr. Hodgson Pratt having been called upon to preside, an informal conference took place as to the means of rendering the residence of Indians in England most serviceable to themselves and to India.

Mr. BRAJENDRA NATH DEY said that Indian visitors to England had two main objects, that of qualifying themselves for a profession and that of studying the constitution of English society. The Association under whose auspices they met could promote the latter object indirectly;—and the members of the Association could only do so individually as members of English society. Returned Indians might have been expected to be best able to render this service, but they showed a want of tact in their relations with Orientals, ignoring their perfect familiarity with the English language and their acquisition of English habits.

Mr. DADHARHOY NOWROJEE thought that the moral influence of good English society was of the highest value for young Orientals, and he had induced several of his countrymen to send their children to England for education. English society was the best in the world when it was good, but some parents had had bitterly to regret sending their sons to England. It was of great importance to Indians to learn self-respect and to lose that subservience which tended in India to keep up a wide gulf of separation between the two races. The Association would do good in bridging over that gulf and in bringing together Indians of different Provinces, for at present Indians were separated in sympathy and understanding from each other.

Mr. C. W. RYALLS said that there was too general a tendency on the part of all foreign visitors to resort exclusively to the metropolis, which is not always the best representative of the nation; and as regards education, institutions out of London were quite as good as those in it.

Mr. M. H. HATER said that his countrymen brought with them to England many prejudices which prevented them from reaping the full benefit of English society. They felt like exiles, and ought to associate more freely with Englishmen. Indians were still minors politically, and were dependent upon the civilization of the West. The work of reform must be carried out by the natives of India, and this would be promoted by a greater degree of local self-government under an English Government at the centre. The English in India have not with them the sympathy of the governed, for while Western civilization has been advancing, that of the East has been retrograding.

Mr. AVENASA MITTRA said that the ignorance of the world from which Indians suffered would be cured by a residence in England, which would give greater independence of character. Even learned Indians would derive great advantage from coming here. They were treated by Englishmen in India in a manner very different from that which prevailed here. What was mainly wanted was the education of the mass of the population, for at present men of ability were constantly thwarted by the ignorant majority.

Mr. P. N. MITTRA denied that servility was a characteristic of his countrymen. What they needed was justice, not favour or the interference of foreigners.

Mr. E. VANSITTART NEALE recommended that the Indian Association should establish something in the nature of a club which should be open alike to Indians and Englishmen, and to persons of both sexes. The club would be habitually resorted to by many persons, and thus a more intimate association between Englishmen and their Indian friends be promoted. Discussions might occasionally take place at the club. Conversations also might be held there on certain fixed evenings, so that persons would know beforehand that they would meet others at the club.

Mr. FREDERICK HILL observed that at many discussions which had been held by the Social Science Association, the presence of Indians would have been very useful. He referred to the discussion on the codification of law as an instance. He hoped that Indian residents in England would join societies like that for Social Science and take part in their proceedings.

Mr. N. SUBRAMANYAM said the fault lay chiefly with the

natives that there was not a more intimate association between the two races. Caste interfered, and there was very little in common between the two. Many years experience in India had shown him that English officials can be easily approached and were affable. Indians would never understand Englishmen until they saw them by their firesides. The members of the National Indian Association would accomplish their object better by individual and personal association than by attempting meetings on a large scale and by laying down formal rules.

Mr. MUTU COOMARA SWAMY (member of the Legislative Council of Ceylon) said that the National Indian Association was calculated to render very great services, as he knew the value of private friendships with Englishmen. Indians were as much estranged from each other as from Englishmen. Such meetings as that of to-night tended to bring natives into more friendly association with each other, and will have a good effect when reported in India. The Society also was useful in bringing difficulties and doubts to light. He was in favour of the suggestion that there should be a club, but he thought that English life was best seen in country houses.

The Rev. Mr. BUNTING saw great difficulties in accomplishing what was wanted. The young Indian students had very little spare time, and Englishmen and women most likely to be of use to them were also excessively busy, without time to form new acquaintances. The best results of the Association will not be always those most apparent.

Miss DORA GREENWELL (of Clifton) spoke of the great power of sympathy in the world and of its need in India, if the English were to confer real benefit upon the country. She also referred to the natural capacity of Indian women, and the admirable teaching that had come from that source. Englishmen should not take up a position of superiority, but should recognise the great qualities of Indian writers and thinkers.

Mr. MULLICK deprecated any manifestation of patronage towards his countrymen. He denied the charge of servility.

Mr. S. DUTT thought that something might be said on the other side of the question. Indian students in England had not succeeded in their examinations because they had gone too much into society. Again, they knew how great would be the contrast.

when they returned to India, in all matters which had reference to society and social habits.

The CHAIRMAN concluded the Conference by a few remarks, in which he dwelt upon the importance of more intimate union between men of all races who desired the true welfare and progress of India. He appealed to Indians not to stand aloof but to make their views and feelings freely known, the objects of the Association could be accomplished only by perfect confidence on both sides.

INDIAN MAILS.

MAHOMMEDAN HIGH CLASS EDUCATION.

Sir George Campbell has now done such justice to the higher education of the twenty millions of our Mahommedan subjects in Bengal, that they will henceforth be without excuse if they do not take the place they deserve in the administration of the country. Taking the whole of the endowment of Mahommed Mohsin, which Lord Northbrook's liberal grant of 50,000 rs. for general education enables him to do, the Lieut.-Governor devotes it to purely Mahommedan education. In a statesmanlike resolution, published in the *Gazette*, he announces the details of his measure. He retains a strong central Mahommedan college at Calcutta; he establishes subordinate Mahommedan colleges at Dacca, Rajshaye and Chittagong, the chief centres of the Mahommedan population; he sets aside a considerable sum to pay the school fees of deserving Mahommedan boys, who attend the ordinary schools and colleges and learn English; and he assigns 12,000 rs. a year for scholarships tenable by Mahommedans. Most of the scholarships are to be given for proficiency in English studies or Western learning, rather than in Arabic studies or Oriental learning. The main object is to get Mahommedans to take to English literature and science with something of the industry shown by the Hindoos. Those who know Mahommedanism best,

on both its religious and political sides—which are so closely connected as to be one—may doubt if this be possible. We confess that we have more hope of the extension of primary education in the districts inhabited by the descendants of those who were forcibly converted to Islam. But, at last, we have done our duty as a Government. We shall watch the results of the experiment with interest.—*Friend of India*.

VERNACULAR LITERATURE IN BERAR.

The encouragement held out by the local administration for the production of vernacular literature in Berar has lately brought into the field three authors, all Government schoolmasters. One offers a Marathi translation of a History of Greece in the form of a catechism; another a metrical treatise on mental arithmetic; and the third a Life of Shivajee in Marathi verse. This last alone obtains a reward of 100 rs.—*Homeward Mail*.

We extract the following from the *Argus*, a Bombay journal of August, 1873:—

“FEMALE EDUCATION.—What will Miss Mary Carpenter and other philanthropic ladies and gentlemen of Europe and America think of the natives of this country, who, instead of assisting in the cause of native female education, show culpable disregard and apathy towards this noble work. The degree of remissness in this respect, on the part of our enlightened and educated native fellow-men, is greater, and is more inexcusable, than that evinced by the old, ignorant, and orthodox countrymen. We have here in our very midst half-a-dozen girls' schools (we do not include the Alexandra Institution and the Parsee girls' schools, but direct our remarks to the Hindu schools alone) under the control of influential men; but, looking to their present condition, they miserably fail to fulfil the object with which they were originally established. Most of these Hindu girls' schools were established under the auspices of the Students' Literary and Scientific Society; and the course of instruction, almost a primary one, which was then conducted, was suitable to those times, but surely the progress that has since been made ought to

have raised the girls at the present day above the elementary studies of a decade back. The result, however, that actually presents itself to our sight is anything but satisfactory; and it is attributable to the want of coöperation amongst the leading members of the Hindu community. If those whose duty it certainly is, do not pay the least attention to the management of the only institutions where the girls receive but an elementary instruction, which consists of reading and writing in their vernaculars, casting figures, perhaps, and sewing and knitting in some cases, we may well despair of our Hindu ladies being brought up in the higher branches of knowledge, such as would make them enlightened members of society, notwithstanding the persevering efforts of the philanthropic Miss Carpenter and her benevolent sisters of the West."

The editor does not appear to be aware of the existence of the Girgaum Model Hindu Girls' School, established by Miss Carpenter before leaving India in February, 1870, in the hope of raising the tone of the Bombay native Girls' Schools. The house was generously provided by a native merchant in his own grounds, and was supported for the first two years entirely, and since partially, by Miss Carpenter, from funds at her command, and has been managed by a native Committee. Her hopes have not been realized, and it is to be feared that she will not continue her support, unless better results follow.

MISCELLANEOUS

HINDU, MAHOMMEDAN, AND INDIAN LAW.—An examination in these subjects will be held on the 27th of October, and two following days, in the Hall of Lincoln's Inn, and any student of the Inns of Court will be admissible. Each student desirous of being examined must enter his name at the treasurer's office of the inn to which he belongs on or before Saturday, the 18th of October.

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NOVEMBER.

1873.

THE proceedings of the Social Science Association, this year assembling at Norwich, have presented an unusual amount of valuable matter connected with the social condition of India. Captain Galton's presidential address on sanitary questions contained most important facts connected with the sanitary administration of India, especially connected with our army in that country. Dr. Mouatt, late H.M. Inspector of the Gaols of Bengal, read a very valuable paper before the Repression of Crime Section on Prison Labour, in which he showed the beneficial effect of skilled labour among the prisoners under his direction in Calcutta. Mr. C. Sabapathi Iyah read in the same section before a crowded and most attentive audience a paper on Indian Prisons, while his brother, Mr. C. Meenacshaya, read in the Education Section an elaborate and excellent paper on English education in India. In future numbers of our Journal we shall insert some of this valuable information, and the papers of our Hindu friends will appear entire in our columns.

The second annual meeting, which took place at Norwich, as was advertised, under the presidency of the Right Hon. Lord Napier and Ettrick, was very encouraging, as showing an

increasing interest in India. Few things are more mortifying to our Hindu fellow-subjects than to perceive that while we are so closely connected with them, and our sympathy is of so much importance to them, they appear to occupy so small a portion of our thoughts and attention. The presence on this occasion of the two Madras gentlemen and of a member of the Legislative Council of Ceylon, all three of whom had taken an active part in the proceedings of the Congress, was an interesting feature of the meeting. It is to be hoped that on future occasions many more Hindu gentlemen will avail themselves of such opportunities as are presented by these annual Congresses, not only of gaining valuable information, but of becoming personally acquainted with enlightened English society. Lord Napier gave a most kind and encouraging commendation of the objects of our Association, which will, we hope, induce many more members to join us.

The prisons of a country are some of its most important institutions. On the manner in which they are conducted depends the moral health of a community. If our penal institutions are founded on true reformatory principles, if the criminal is stimulated and enabled by wise discipline to become an honest self-supporting member of society, instead of at war with it, then the gaol becomes a moral hospital, as well as a terror to evil doers. If, on the contrary, from neglect of these principles, which are now generally accepted, the gaol is not calculated to reform, it becomes a school of vice, a moral pest-house, and all who are consigned to it are likely to become far worse than before, spreading the contagion of vice around them, and causing a fearful perpetuity of crime in the country.

In the Indian gaols some of the fundamental principles of

prison discipline have never yet been accepted, though in many of them skilled industrial work has been developed to a very remarkable degree. In all of them the prisoners sleep in close association, being locked up together twelve hours every day, a source of great demoralization, and there is no provision for their receiving any moral or intellectual instruction. The contrast of the gaols of India to our own, in these respects and many others, has awakened the attention of a country gentleman of the Madras Presidency. His official position had led him to visit the gaols of his district, and the knowledge of prison discipline which he has derived from a practical study of the subject during his visit to this country, has led him to feel strongly the importance to his countrymen of an entire re-organisation of the Indian gaols on sound principles. We trust that his valuable paper, with which he has favoured us, will receive the attention it deserves.

ON INDIAN PRISONS.

A paper read before the Repression of Crime Section of the Social Science Congress at Norwich, October, 1873, by C. Sabapathi Iyah, Esq., of Madras:—

“With a view of obtaining some knowledge of the various and manifold institutions you possess in this kingdom, I have employed the greater portion of the fifteen months I have been staying here, in travelling about the different parts of this country, visiting as many as I was able to do. The more I saw, the greater was my conviction as to our insignificance, and the less became my national pride. One consolation, however, I found, and that was the thought of our being placed in the hands and under the guidance of a nation as great as it is noble, and as just as it is religious. The subject of this paper is not an account of what I have seen in this country; that were simply singing a song in your presence; but it happens to be, with you, the same as it is with me.”

the attempt to give you an idea of one of our important institutions, an institution whose existence is necessary for the well-being of society, and which it is the imperative duty of every Government to maintain in the best manner practicable. I need hardly premise that the subject of the right management of gaols is one of paramount importance, as concerning society in general, and the persons and souls of those concerned in particular. Neglect in doing the utmost we can to make our gaols good, is a grave sin against religion and humanity. We have to view this not as a negative virtue but as a positive duty. The very moment we take charge of the person of a human being, there devolves upon us the serious responsibility of attending to his soul. The system, therefore, in every gaol has necessarily to be two-fold in its nature—*penal* and *reformatory*. So much has been said and written in this country by infinitely abler men than myself in establishing this principle that I shall not inflict upon you a further discourse on it.

"In the whole of India, at the end of the year 1871-2, there were 187 gaols. I here quote the reports of '71-72, as I was not able to obtain all those of the subsequent year. These 187 gaols contained altogether a gaol population of 183,403 prisoners, costing the nation on the whole the sum of 3,313,409 rupees, or £331,340, inclusive of all the establishments connected with them. Besides these 187 gaols, which comprise penitentiaries, central and district gaols only, there are a great number of sub-gaols and lock-ups, containing altogether perhaps a much larger number of prisoners under trial, and those sentenced to periods of imprisonment of less duration than one month. This will give you an idea of the great responsibility which lies upon the British Government of India, as well as upon the Government here, and in fact upon the whole British nation. Thus you find it your duty to make these 200,000 unfortunate outcasts of society fit members of it. You have to reform and prepare their souls to follow a different course of existence, and to meet our Father in heaven with sincere repentance. Now, then, let us examine how far this important duty has been performed. Permit me to say that I do not in the least pretend to possess personal experience of the system of all and each of the gaols in our extensive empire. It only extends to a part, and a

small part, of it. I have visited a number of gaols in the Presidency of Madras and in the Province of Mysore. I am connected with the country more than with the cities. But one thing I can assure you, that most part of my remarks apply universally to all the gaols in the empire. My belief is founded upon personal experience as well as upon a study of the official reports of the gaols. I propose to give you first an idea of the life from the beginning of a native Indian convict. The very moment a native of India of any class or community is sentenced to rigorous imprisonment, he is even in the very presence of the judge manacled, led away to the gaol, where he is put in chains and a slight uniform, and delivered over to the gaoler. The gaol is a high-walled building, with an open space to muster convicts morning and evening, a number of cells or wards, each to accommodate during the night fifty, sixty, or seventy convicts; a hospital, some few sheds or verandahs, where manufactures are carried on, some three or four solitary cells and a kitchen. At or near the entrance you will generally find the gaoler's house. The whole control is vested in the hands of a superintendent, who is in ninety-nine cases out of a hundred the European medical officer of the district, who draws a certain allowance or monthly salary for the office. This officer lives generally at some distance from the gaol, and holds other appointments besides. He is the surgeon in charge of the civil hospital of the district. He is the coroner of the whole district, and has to conduct all the *post-mortem* examinations; a working member of the Municipal Commission, the head of the whole of the Vaccination Department of the district, the reporter and the registrar of the temperature, and a host of other things, besides being the private physician of all the important personages in the neighbourhood. You cannot conceive how many returns he has to send and how very much he is engaged; consequently however good and able he may be, he cannot spare more than half-an-hour, or an hour at the utmost, in the mornings for the gaol. During this hour he has barely time to affix his signature to the papers placed before him, and to pass through the hospital, making a general inquiry as to how everything and everybody is doing. Thus, therefore, the whole duty and responsibility fall upon the next officer, the gaoler, who gets a salary ranging from £4 10s. to £7 10s. per annum.

He is generally selected from the staff of pensioned sergeants of some European Infantry regiment,—very often old, illiterate, and sometimes a little too fond of drink. Such an ill-paid and ill-selected official cannot certainly be expected to possess any very high and reformed notions of moral and spiritual responsibility. His next subordinate is the deputy-gaoler, drawing a salary from 30s. to 50s. per mensem. This man is generally selected from out of the ranks, always a Hindu or Mahommedan, with a little or no knowledge of English. The rest of the establishment is made up of turnkeys and warders, who get between 10s. and 14s. a month; some convict-warders, and sometimes a gaol-clerk and a gaol-dresser, or an inferior hospital-assistant. As soon as the criminal enters this institution he commences with a routine of work, which is extra-mural, or outdoor; or intra-mural, or indoor work. The former is labour in public streets or roads, as a scavenger or road-maker; sometimes, as it appears to be in the North, upon irrigational works; and oftener, and worse than all, on contracts to private parties. The convict is turned out at about 7 a.m., or earlier, and taken back by 4 p.m. By half-past five he is locked up in a cell, in the company of half-a-hundred and more of criminals, in total darkness, to be let out again after twelve hours stay there. Here are collected murderers, dacoits, robbers, thugs, cultivators and farmers, sentenced perhaps for riots and breach of peace in irrigational disputes, and all sorts of characters. Here the desperado exultingly relates to a wondering and admiring audience his bold feats and narrow escapes. It is here the beginner in crime gets an impression upon his mind which hardens his heart, and makes him set at defiance law and justice, rendering him the devoted follower of the demon all his life, and here the juvenile and the beginner get their first and last lessons. And worse than all, you find in one cell in the same gaol all the female prisoners of all characters, ages and kinds, immured together with none but men warders guarding and waiting upon them. Does not all this sound shocking to your ears? Does it not sound an anomaly to say that two hundred thousand of human beings, quite as valuable as each of ourselves in the eye of the Almighty Creator, should be brought up and treated like cattle, and worse, under a wise, humane, and above all a Christian government? Do you not.

shudder at the very idea that all that immense host of men converted into as many demons, a hundred times worse than they previously were, perfectly callous of all shame or remorse, deprived of all reason and good feelings, hardened completely in mind and body and perfectly reckless of their future, should be turned out upon the fastidious world, a curse to society, unable, if even willing, to earn the ordinary means of honest livelihood? There is no poetry here, no play upon imagination—but bare facts which stare at us. These are but results that must inevitably follow imprisonment in such gaols. Do you now for a moment wonder why there is such a heavy percentage of old offenders, and why there is in India a class or caste of people calling themselves the thieving class? The time, I believe, is come for the British public to interfere, to investigate and rectify matters. 'Now or never,' for the longer we tarry the deeper we go. An immense sum of money is yearly being spent, or rather being wasted, in building new gaols on the most fallacious principles. I say wasted, because sooner or later every civilised mind must condemn them as worthless and injurious. Now briefly to sum up the various defects patent in the Indian gaols, we shall say :—

"1. *Want of Proper Accommodation.*—The majority of the Indian gaols are very insecure, and as such ill adapted to their objects. Each cell contains during the night a number up to sixty or seventy prisoners, all sleeping on the ground side by side. That this is most objectionable, as being not only against all sanitary principles, but as being extremely demoralising, no one can doubt. Such a system has been condemned in this country long ago. The chief objection the Indian Government is said to have to altering the state of affairs is that it would involve a very heavy outlay. This appears very frivolous, for no nation would ever grumble if its revenues were spent to such an advantageous purpose. India's grief is not that the Government is spending its revenues, but that it is squandering them largely in unnecessary and unproductive ways. Another and minor objection is, that the Hindus like the present mode of sleeping all together. Even, for argument's sake, admitting it as a fact, a British Government cannot under any circumstances be justified in taking advantage of it, unless it was determined to keep its ignorant Indian subjects

in the same state of darkness and semi-barbarous condition for ever. Further than this, the making the necessary alterations in the existing recently-built gaols will not cost very much, and the constructing those that have to be built under approved principles will not be a bad investment. The imprisonment of civil debtors in the criminal gaols is a practice as wrong as it is universal in the Indian gaols. The incarceration of male and female prisoners in the same gaol, and the latter being attended to by male warders, is an evil that is almost universal in Indian gaols. Every prison must be so built as to contain all the workshops and places for labour within its walls. It should be fitted up with all the necessary machinery and conveniences. School-rooms and prayer-halls should be added. And an enclosed model farm of several acres of ground should be attached to gaols of the intermediate stage, when all the simple but improved methods of cultivation, including the manufacture of artificial manures, should be taught. This is exceedingly necessary, as any quantity of land could be obtained in India upon application without purchase. It would not be expensive, as we find by statistics and reports that two-thirds of the gaol population are agriculturists. If, further, the prisoner is offered the chance of earning and laying by a decent sum of money against the time of his discharge, would it be extravagant to calculate that in ninety-nine cases out of a hundred the convict would take to honest ways of living?

"2. *The Defective Nature of Gaol Establishments.* — The simple enumeration of the present gaol establishments is, I believe, sufficient to establish this fact. Each prison should be under a governor well paid and thoroughly efficient, living on the premises, and devoting all his attention and time to those under his charge. He should be held responsible for the maintenance of order, discipline, and for the moral and physical training of all the convicts. A competent subordinate staff of servants should be employed; and professional instructors and superintendents in each branch of labour and art should be found. Above all, a sufficient staff of educational instructors, should be carefully selected, a part of whose duty it should be to lecture occasionally upon moral subjects, and to conduct general prayers. The present staff of the police guard should be dispensed with. This alone would give a

saving of 594,262 rupees, or £59,446 per annum. This sum, when added to 872,347 rupees at present spent for other establishments, would be quite sufficient to cover the pay of an efficient staff of servants. When these measures are adopted, the condition of the gaols and the proportion of the gaol profits must immensely improve, and these institutions will no longer be a source of great yearly expense to the nation.

"3. *The Non-Introduction of Moral Training* is another of the crying evils in the Indian gaols. It is proverbial in India that one night's stay in a gaol is sufficient to make the most innocent of men adepts in crime. The very atmosphere of an Indian gaol is highly contaminating. This is to be accounted for chiefly by the entire absence of educational and religious instruction. That these two blessings when imparted will produce repentance and permanent reformation in the worst possible cases, has been beyond all doubt exemplified in this kingdom by the introduction of the admirable system known as Sir Walter Crofton's. Why a similar system, though to a little extent modified, should not be established in India, I cannot see. The statements made in the reports that a few have learnt to read and write well or ill, I know by personal knowledge to mean very little. According to the statistical returns of 1871-72 of the Madras Presidency, we find that there were 16,434 persons sent to prison for some of the gravest kind of offences. This number may be classified as under :—Christians 125 ; Hindus or Caste Brahmins 252 ; the next two classes 625 ; Sudras 7171—8048 ; Shanars and Pariahs without any particular religion 6209 ; Mahommedans 962. As for Christians and Mahommedans, there is not much difficulty. For the latter, a Kazi may be engaged for a small monthly salary to officiate at worship, and to give religious instruction. It is as regards the majority, namely, the Hindus, that there appears to be some difficulty owing to their subdivision into so many castes. Every thing would be perfectly smooth if properly worked. With the exception of 877 persons, composed of Brahmins and the next two classes, the others have no sectarian observances in their way. Even these will not or cannot with any reason object to their being taught morality and religion, devoid of all sectarian doctrines. As I said, it entirely depends upon the persons employed.

and upon how it is done. A caste Hindu, carefully selected, with sound English education and of good character, will ensure the way for the permanent establishment of the system to the satisfaction and advantage of the whole nation. The easiest gradients look steep at a distance; and with perseverance, any slight opposition met with at the commencement of every reform may soon be overcome.

"4. *Want of Proper Instruction in the Way of Useful and Industrial Arts.*—The present system of gaol labour, when examined, comes to this—how much of expenditure can be saved by convict labour, irrespective of as to how far it will advantage the convict's future. Stone-breaking and road-making in public streets cannot certainly benefit him very much. He is worked from sunrise to sunset in chains, without any system, and at the whim of the gaolers. I quite think that the labour should be somewhat penal; but I urge that it must be so with due consideration to its being in every way beneficial. The convicts ought to be thoroughly made aware that much depends upon themselves, and that they can work their way even to an early liberation. With the English convict system carried out in its integrity, in the first place by the classification of gaols, and then by proper superintendence and instruction, with the use and aid of proper machinery and implements, our gaols would no longer be as discreditable as they are, nor would they cost the nation anything like the sum they do at present.

"5. *And lastly the most Culpable Neglect of the Juvenile Offenders.*—This fact is admitted to be so in all the reports of the country. At present, magistrates and judges, aware of the want of proper reformatories, sentence the juvenile in the majority of cases to whipping. This, inflicted with a cane, is as soon forgotten as over. Large reformatories,—one or more in each presidency,—ought to be established, where all the children sentenced should be sent to receive a very good and practical course of instruction. The laws of the country should be very much amended in this respect; and the magistrates and judges authorised to commit the offenders summarily to these institutions for long terms of imprisonment. An infinite deal of misery, beggary and crime may be averted by the introduction of these salutary measures.

"These are some of the most serious defects in the Indian gaol administration ; and you will, I hope, concur with me in thinking that there is nothing in these that cannot be remedied. I at first intended to have laid before you statistical statements and figures to show how thoughtlessly large sums of money are being spent all over India ; and how, with economy and good management, these very sums may be reduced to bear good results ; but fearing that I could thereby make myself too tedious, I have refrained from doing so. I beg, however, to call your attention to the fact that in the penitentiary at Madras, which is under an independent superintendent, and where no extra-mural labour is permitted, the average earning by each convict has been 202·5 rupees per annum against 35·11 rupees per head earned by the mofussil or country prisoner, who is not under a district superintendent, and who is sent out for extra-mural labour. If a proper remodelling of the prison system should be made and properly carried out, the advantages to the country would be immense and lasting ; every step of progress made by the lowest of society would be of the greatest advantage to the nation, and to the country at large. A spirit of emulation would be engendered, and national advance to material prosperity secured on a permanent basis. As trustees to the Indian national interest and funds, the British would have discharged a conscientious as well as a charitable duty. I have, I apprehend, been too lengthy ; and I beg you will, considering the nature and importance of the subject, overlook the trouble. I have, in conclusion, to express my sincere feelings of gratitude for the kind permission to express my views. I have now only to beg of the Association to be pleased to take such measures as may ensure a reformation."

POPULAR EDUCATION IN BENGAL.

A LECTURE BY MR. AVINASA CHUNDRA MITTRA.

(Continued from page 450.)

“There have been instances of inter-marriage and widow-marriage, but what firm and terrific opposition had Pundit Iswara Chandra Vidyasagra to overcome before successfully carrying out his reforms. It was indeed of a character in face of which minds less strong and firm would have quailed and given the effort up as hopeless. Oh! for the day when our countrymen, as they make rapid strides in the race of education, will also be rivals with our rulers in mechanism, cultivators of arts and manly physical labours! In such a case it is not exaggeration to say that the day, if it has not yet dawned, will soon come, when we shall see a better state of things in our country. Revival of past glory and splendour I hold takes place sooner than reformation, and as it bears closely upon the subject, I may digress a little to show what once was the state of our country, and what changes have been effected during the several administrations it has passed through. Our country in ancient times was celebrated for learning, and if impetus is again given to letters and science it will certainly regain its former high position. Nuddea, for instance, was a remarkable seat of learning, where many a Pundit learned in law and theology rose to distinguish himself, and shed a lustre over the place. Thanks to the liberal policy of the Government of Queen Victoria, English education has brought about a change thus much for good—that now no distinction is observed as regards creed, colour, or caste, high or low, poor or rich. The Bar and Civil Service are open to all alike—Hindus, Europeans, Mahommedans, and Americans. It is only natural to expect that as our country has happily come in

contact with civilised and enlightened England, her advancement will be on a far more liberal and enlightened principle than that which predominated in old Hindu days. Preferment will be given only to the deserving and meritorious, no matter what he may be, a Sudra or a wretched poverty-stricken Lazarus. A Sudra in days of old was fit only to be trampled under the feet of the Brahmins, so much was he an object of contempt. The spread of English knowledge has dealt a greater blow to the Brahmin power and religion, than had been done by the fire and sword of the Mahomedans. It has silently worked a revolution producing deep and lasting effects, and elevating the Sudra from the level of the swine and oxen, to which the Brahmin had degraded him."

Mr. Mittra here referred more at length to the changes that have taken place in consequence of the partial abolition of caste, and also to the effects of the Mahomedan rule in India, and continued thus :—

"As a nation the Hindus are unenterprising, and have never been what is meant by a maritime nation. This being the fact, intercourse with other nations, commerce, exportations to and importations from other countries, have been unknown—and who will say that this was for the good of India? If any attempts at the improvement of the resources of the country were made through commerce or anything else, they were sure to be thwarted as being against the established religion of the country. For the masses hold the belief which the Shasters assert, that 'to cross the Indus is an unmitigated sin.' Hence there has been no independent progress in our country, and I take upon myself to say that it is greatly owing to the masses not being educated. Had they but received the benefits of education, they would doubtless have appreciated the advantages arising from commerce and merchandise. Again, if the masses were educated there would have been a standard of morality amongst them. I do not mean to say that the masses have no character, but no morality regulated by a sound and liberal education. So then by education this end also might have been gained.

"But whilst I see the benefits of education, I cannot shut

my eyes to the difficulties that are in its way. India is not England. Whether the opinion expressed by some of our countrymen that England is being enriched by India is true, I shall not stay to enquire. But in many respects India is a very poor country. Here in England there are a great many endowments, charity schools, and funds of which the poor may avail themselves. In India there is no such thing; and for this simple reason, I think, the action taken by his Honor Sir G. Campbell ought not to be judged harshly. Those of our countrymen who are fortunate enough to occupy the front rank of society might very well be expected to exercise some self-denial in order to ameliorate the condition of the masses, and to be instrumental in bringing about mighty and glorious results.

“With regard to the second point, the education of women, and the practical measures which ought to be adopted, it may perhaps be necessary to say a few words as to its extreme importance and desirableness; and these words shall not be my own, but those of a very able writer:—‘It has been said that in moral influence woman is unquestionably superior to man. Woman’s character produces a wider and more powerful impression on man than man’s character on woman. She makes him better or worse according as she is good or bad; for what she is he more or less becomes. Where women are educated and trained to virtuous habits men rise in the scale of civilization. Where women are cribbed and confined, shut out from the gateways of knowledge, and treated mainly as ministers to man’s lusts, man deteriorates and decays.’ In a similar strain, too, some of our well-disposed countrymen urge the necessity of educating our country-women; and it may very well be asked, Why, then, does not female education prevail in our country to any satisfactory degree? There are difficulties that stand in the way, and the one which forms the most effective barrier to progress is early marriage. Scarce has a young girl been put to school when she is married, and as an inevitable consequence she is withdrawn from school. What she may have learnt at school is thus lost or thrown away. But as the march of improvement is on its onward course, this difficulty is no longer suffered to pass unnoticed. The serious attention of our worthy

countryman, Babu Keshub Chunder Sen, has been drawn to it, and he has vigorously set himself to its removal. He has with great pains gathered the opinions of the very best medical authorities with regard to the age at which it may be proper and suitable for Indian girls to marry, and they all agree that from the fourteenth to the fifteenth year is the proper age. So then there is sufficient time for education if it be begun from the sixth year, and it can be imparted to greater advantage. It would be well if the scheme of adding music were to be adopted, as was advocated by a master-mind of the age who has passed from us amidst universal regret—I mean John Stuart Mill. Indeed a better and more practicable plan of training up our females cannot be suggested than that of introducing the study of music along with other studies. Indeed music has a charm which will conduce greatly to the achievement of the desired end, that is, the education of women. ‘Of all kinds of amusements music is perhaps the purest and noblest. It slowly and silently steals away the anguish of the soul, and soothes the violent passions into calmness. It is something that hovers between heaven and earth.’ Music will therefore be more suited to the constitution of the female mind than any other device, if it be accompanied in the first stage by the study of such subjects in the vernacular as naturally excite woman’s curiosity and interest. ‘O Music! thy celestial claim is still resistless, still the same, and faithful as the mighty sea to the pole-star that o’er its realm presides, the spell-bound tides of human passion rise and fall for thee.’ Indeed music casts a cheerful effulgence around the household, while in its absence the domestic life of a Bengalee is all blackness and monotony. Its introduction would tend greatly to ameliorate the condition of Hindu wife. Besides the little domestic duties—and in some cases she has none—she has scarcely anything to occupy herself with; she therefore grows sullen, quarrelsome, and, at times, vexatious. Nothing is more calculated to keep her in a state of equilibrium and cheerfulness than the art of music. In the severest trial of the Hindu woman, the trial of widowhood, when, bereft of her only protector, friend and sympathiser, she is left alone in the world to take care of herself, and subjected

to the great austerities and hardships of life which the Shastors enjoins on widowhood, her condition is not a little aggravated by her complete ignorance, which shuts out from her mind those gleams of light so essential for steering clear of the shoals and sandbanks of the world. In this miserable plight of the Hindu widow, music would, with reading, writing and other occupations exert on her a happy influence, and become her best companion and friend. The importance of giving first of all female education, I think, need no more be dilated upon; for it is an indisputable fact that no nation has ever been great without properly educating its women. One characteristic of the growth of civilization is always observable, that the more the women of a nation were educated the higher it ranked among the peoples of the world."

The lecturer concluded with an extract from Bernardin St. Pierre and one from Milton.

REVIEWS.

"LES RELIGIEUSES BOUDDHISTES," depuis Sakya-Mouni jusqu'à nos jours, par Mme. MARY SUMMER, avec une introduction par PH.-ED. FOUCAUX, Professeur au College de France. Paris : ERNEST LEROUX. 1873.

Buddhism has of late been considered from many different points of view, such as the historical, the philosophical, and the religious. The little work before us takes up a special feature of Buddhist society, its female religious communities.

Of the two great religions of ancient India, Brahmanism never led to the establishment of a regular priesthood, "Comme Nierarchie ils sont nuls," says M. Foucaux in his preface, speaking of the Brahmans; but in Buddhism on the

contrary the priesthood soon became all-powerful, and the plains and valleys of India were studded with convents sheltering their thousands of recluses, men and women, devoted to a religious life.

Mme. Summer begins by giving us the outlines of the history of this remarkable form of religious development, and also the principal thoughts on which its dogmas afterwards came to be founded, but we need not go over such well trodden ground or add one more to the list of guesses as to the nature of Nirvana.

The institution of these mendicant sisterhoods dates from the lifetime of Buddha himself, and the details are thus given to us:—When Sakya-Muni was residing at Kapilā Vastu, 500 Sakya women* threw themselves at his feet, led by Gautamī, his aunt (who had been a mother to him), and Gôpā, his beautiful and perfect though long-deserted wife, and prayed him to allow them to enter upon religious life under vows of celibacy and obedience. The master's first answer was an unqualified refusal. Three times they repeated their request; three times it was refused, and in order to place himself out of reach of their entreaties Buddha left Kapilā Vastu. But he had miscalculated as to womanly pertinacity,—the women shaved their heads, clothed themselves in coarse garments, and followed him from place to place, meeting each denial with a simple repetition of the demand. What was to be done? He used his power as man and teacher and imposed absolute silence on them. They obeyed, but had recourse to tears. Buddha would have braved even this attack, but not so his young relative and disciple Ananda, who now took up warmly the cause of the would be "sisters." The master at last condescended to argument, "It is useless," he said, "to

* Sakya was the name of the tribe to which Buddha belonged, Sakya-Muni meaning the recluse or teacher of the Sakyas.

instruct them in the discipline of the law for they will not keep it." He then went on to point out that any institution composed only of women must be powerless without and within, not able to protect itself nor even to hold together, and he ended by stating his entire disbelief in the power or will of women to keep a vow of celibacy. Having taken such low ground, we are not surprised to find that after a little more argument on the part of Ananda, he yielded the point, and contented himself with drawing up eight rigid laws, by means of which he placed the religious sisterhood entirely under the rule of priests and monks, at the same time regulating with the utmost exactness their intercourse with them.

The thought behind all this seems to be that all women should be wives, and that for them any independent position is an absurdity and a mistake. Thus it is only half-heartedly and with visible embarrassment that Sakya-Muni applies himself to the details of such a new and unsatisfactory state of things. It is curious to see something very like the modern "woman-question" cropping up in a practical difficulty of more than 2000 years ago.

However these women, who spite of theories did not happen to be wives, had gained their point, and a religious life having become open to them, they availed themselves of it in numbers. A noviciate of at least two years was insisted on, at the end of which the head of the "bikelumi" (novice) was shaved, and she was clothed in the coarse garment that she was to wear for the rest of her life. Three garments, either tunic or cloak, a shell for alms, a needle, a filter, a lamp, a carpet, and a blanket made up her whole outfit. Her daily food had to be sought as alms, but she was not permitted to ask for anything, and was ordered simply to walk from house to house silently with her shell, and to eat only what was

thus given. She must eat, not eagerly, but just barely enough to support nature. She must walk ever with her eyes on the ground for fear of destroying insect life. She might give no alms, and not interest herself in any person or thing, the external world was not to exist for her, "Thou shalt love nothing, thou shalt possess nothing," was the often-repeated iron rule. No fire in cold weather was allowed her; only twice might she bathe in a month even in hot weather. Twice monthly she must confess herself to a priest, but she was to change frequently her spiritual guide, that there might be no chance of her receiving from him personal help or undue influence. The instruction of the young formed part of her occupation, but apparently only a small part. Besides the necessary begging the great work of her life was religious meditation. This led often enough to religious mysticism, and as a consequence the belief in the possession of supernatural powers. To conjure demons, to perform mystic rites, to move unsupported in the air and there to take up "the four postures" were the highest attainments in the life of devotion: and beyond was the hope of ceasing from all life, as she had learned to cease from the life of earth.

Such was the early rule, and such we may suppose to have been the practice in the first days of the great teacher's influence: but not more than 200 years later, in the golden days of Buddhism, the Hindu dramas represent the mendicant sisters as taking an active part in the life of courts and cities, occupying themselves in secular concerns, advancing love affairs, aiding distressed princesses and the like.

The facts as female religious life in Buddhist countries in the present day are somewhat remote from either of these pictures. In Japan a widow shaves her head, wears the three coarse garments, and vested with a semi-religious character lives respected at home. In Burmah there are a few convents.

and to these the ladies of the country resort from time to time in order to make religious retreats, resembling those of Catholic countries. But most of the mendicant sisters live in separate houses near the pagodas, with little to mark them from the rest of the world except their dress and the practice of living on alms. Indeed, the profession is looked on as a respectable form of beggary. In Siam no woman is admitted into a sisterhood under 50 years of age. These Siamese sisters seem the most respected and the most practically useful of any. They visit the poor, tend the sick, serve the priests even to the extent of collecting alms for them, and spend the leisure only of their busy lives in prayer and meditation. Of those of Thibet little seems to be known, but it is supposed that they conform more there than elsewhere to the letter of the ancient law. In Ceylon there are only a few isolated devotees, and in India, its birth place, the institution is extinct. We can linger no longer over this interesting little book, but it is worth noting that as India led the way in the establishment of these mendicant sisterhoods, she is also now leading the way in the matter of female culture, and her women may look to what was done in the past as an omen of what they may do in the future.

J. E. C.

We have read with much pleasure the report of the Aparao Bholanath Library, Ahmedabad, for the years 1871-2.

The success which has attended the establishment of this library will do much to encourage the formation of others of a similar character. It already contains 895 volumes, there are also a large number of English and vernacular daily and weekly papers, and a good proportion of monthlies. The selection of books appears to be very judicious. Amongst the English works are 121 volumes of history and biography and 26 of science. The increase in the number of members

must be very satisfactory to the friends of culture. At the end of the year 1870 there were 79 members, now there are 201, and besides these registered members a considerable number of non-registered members come to read daily. The following extract from the report shows how much the Institution is valued :—

“The library being accessible to the public free of charge, persons who would otherwise have never perhaps thought of doing so have been induced to attend and read. To the rising generation especially the Institution is becoming a central point of attraction. Every morning a number of young men are seen in the library busily engaged in acquiring information. The Committee trust that this is but a prelude to the happy results which the originators of the Institution aimed at in fixing upon this mode in preserving the memory of the amiable deceased whose name the Institution bears.”

At the conclusion of the general meeting of the subscribers held in the library room, Rao Bahadar Gopalrao Hurry gave an interesting address. We are sorry we have not space for more than two short extracts :—

“Two libraries in Ahmedabad are not too many. I may hope others will rise to make the future before us glorious. Public libraries were unknown in this city till a few years ago. With the light of western civilization they are now being started and sought after.”

“There are many sources from which incorrect information is imparted to the people in this country. Libraries are intended to place correct information within the reach of the people. The press is now becoming a power in the country. There is a vast difference between the literature of the East and the West. Every advance which people make towards imbibing the spirit of the western literature is a step towards progress, and the man who contributes in any way towards this advancement should be ranked as a public benefactor.”

SECOND ANNUAL MEETING
OF THE
NATIONAL INDIAN ASSOCIATION.

A meeting of the subscribers and friends of this Association was held at Norwich on Monday, October 6th, at the Victoria Hall. Lord Napier and Ettrick presided, and there was a large attendance, the President of the Social Science Association, Lord Houghton, the Lord Bishop of the Diocese, Sir Francis Boileau, and many other distinguished persons being present.

Mr. G. W. Hastings explained that this Association was formed to promote social progress in India, and to extend interest in that country. It was established by Miss Carpenter, to whom he paid a high tribute for her self-sacrifice in making three visits to India, and making great and successful efforts towards furthering the education of the native females. On her return, she founded the society in order to aid in spreading throughout England a knowledge of that large country which was an integral part of the British empire.

Miss Mary Carpenter stated that when she was in India she found amongst the enlightened natives a great desire for English sympathy, and a regret that the English knew so little of them. They felt that it was a wonderful order of Providence that two countries so geographically distant should be brought so close together; and that it would be the means of greatly improving the condition of India. It was to promote and further the fruition of these desires that this Association was formed. The Association first established a journal, which had been published monthly, for the purpose of disseminating information respecting the condition of India. This she believed had been the means of awakening up in the people of this country a desire for further knowledge of India,

and of securing for Hindu gentlemen and others a friendly reception in England, to which country they came for professional objects. By means of the social customs being so closely connected with the religion of India, and the Queen's proclamation having promised that their religion should not be interfered with, it was impossible for us to introduce social improvements of a similar form to those existing in England. This, therefore, could only be done by Hindu gentlemen themselves, who, when they came to England, desired to see and learn all that they could respecting English manners and customs, and to be received into English homes, that they might learn all they could about that centre of all good. When they had learnt all this, they went back to their own country and introduced there what they thought good in English customs.

Mr. Mutu Coomaru Swamy, member of the Legislative Council of Ceylon, next addressed the meeting, and moved the following resolution :—“*That this meeting fully sympathizes with the objects of the National Indian Association, and wishes it every success.*” In the name of his fellow-countrymen he called for and begged English people to give them their sympathy in their efforts to carry out the regeneration of the country. To excite this sympathy was a special object of this Association. He spoke highly of the kindly reception hitherto accorded to Indians who had come to England, and said that having experienced so much kindness when he was in England eight years ago, he had been induced to pay a second visit, which he should not have made had he not experienced that kindness. One of the great characteristics of England was that the people themselves always took an interest in all that concerned their own country, and also in India, instead of leaving all such matters to be conducted by officials. There might not be many direct results of such a meeting as the present, but its indirect results were innumerable, as the expression of the sympathy here manifested in this country would be carried to every part of Indian empire.

Mr. C. Meenacshaya, a native of Madras, seconded the resolution, and said that considering the manifold occupations of Englishmen, their desire to maintain this country in the position it holds in the scale of nations, which was really a very enviable one, proved to him that they practised the Christian

precept, "Love thy neighbour as thyself." This meeting was to him an indication that Englishmen were beginning in earnest to take an interest in India, and if that were so, he augured a happy and a bright future for his country. They had a thousand grievances, but they could safely leave their redress to the English Parliament, feeling certain that so long as Messrs. Fawcett and Bright were in the House of Commons, and Lords Lawrence and Napier in the House of Lords, they were sure of justice. The social regeneration of India depended upon her political regeneration; therefore, if Englishmen wished to regenerate Indian social condition, they must begin by bringing about political regeneration and freedom. He assured them in conclusion that the proceedings of this meeting would be read with the greatest interest in India—hundreds of thousands of Indians being well educated in the English language, and making newspaper reading their recreation. It was an easy task for Englishmen to help India, because that was not a highly-civilised country, and all they required was an extension to them of the social advantages which Englishmen themselves enjoyed.

Lord Napier then put the resolution to the meeting, which was unanimously carried. His Lordship, in concluding the meeting, expressed his opinion that this Association was well calculated to do essential service to India. It was our duty to govern India well; and if this association brought before Englishmen a knowledge of India, and pointed out to the Government how they could best further the social and political welfare of India, it was well deserving of the support of all. Up to this time the Association had so acted as to commend itself to his approval, and he warmly commended it.

On the motion of the Lord Bishop of the Diocese, seconded by Mr. C. Sabapathi Iyah, a hearty vote of thanks was accorded to the noble Chairman, and the meeting was then brought to a close.

SOCIAL PROGRESS IN INDIA.

MEETING IN LEEDS.

From the *Leeds Mercury*.

"Last evening, October 10th, under the auspices of the National Indian Association, which has a branch in Leeds (of which the Rev. J. E. Carpenter and Mr. Rawlinson Ford are the honorary secretaries), a meeting was held in the Lecture Theatre of the Leeds Philosophical Hall, for the purpose of hearing an address from Miss Carpenter on 'Social Progress in India,' and speeches from some Hindu gentlemen on the same topic. Three of these had been expected, but only one, Mr. C. Sabapathi Iyah, was present. There was a crowded attendance. Mr. Walter Baily, M.A., one of Her Majesty's Inspectors of Schools, occupied the chair. There were present, amongst others, the following gentlemen:—The Rev. J. H. McCheane, Mr. Ald. Barran, Mr. Joseph Lupton, Mr. John Lupton, Mr. Ald. Luccock, Rev. J. E. Carpenter, Rev. A. H. Byles, Mr. E. Butler, Mr. Rawlinson Ford, Dr. Greenhow, Mr. Darnton Lupton, jun., the Rev. J. Swan Withington and Mr. J. Whiting.

"In opening the proceedings, the Chairman observed that the chief object aimed at by the Indian Association was to spread among the different classes of people in England a knowledge of the state of India, and an interest in Indian subjects. A very small amount of reflection as to the enormous extent of India and its immense population would convince any one of the importance of the subject, and of the grave duties which were cast upon England in her government of that great empire. At the same time everybody would be obliged to confess that there was great apathy in this country upon the subject—one only needed to look at the report of a parliamentary debate when an Indian subject was before the House to see that—and also very great ignorance.

"Miss Carpenter then addressed the meeting. She commenced by alluding to the difficulties that had to be overcome in dealing with the question of female education in India. Very little had been done in this direction, though Government had effected a great deal in the education of male Hindus." Hindu gentlemen

who had become educated and enlightened felt the evil effects of their wives not being educated, and began to desire—especially those of them who had visited England—that education should be given to them. There were difficulties in the way which it was impossible for her on the present occasion to describe. Except in a few isolated cases, there were no female teachers. In everything which she had done in this work whilst in India she had been guided by the intelligent educated native gentlemen, whose sympathies are in the same direction. The results were not very ostensible, but she had reason to believe that a great deal of awakening had taken place on the subject. In late years increasing numbers of Hindu gentlemen had visited this country, drawn hither for educational purposes, by inducements held out to them by the Government, and a very few had come over, especially like the gentlemen they were soon to hear, to study the manners and customs of England, and take observation of the institutions of the land. There was the visit of Mr. Keshub Chunder Sen (whom many of them had heard), which had had its effect both in this country and in India, and also the visit of Babu Sasipada Banerjee, who on his return to Calcutta had, in spite of great difficulties, carried on his work of reform in his native town. The National Indian Association had for its objects—1st. To impart information about the condition and requirements of India, by means of the circulation of the *Journal*, as well as by lectures, correspondence and intercourse with natives of India. 2nd. To aid the movements now in progress in various parts of India towards general social improvement; and especially at present in respect to female education, the encouragement of schools of art and industry, and the establishment of industrial and reformatory schools: by assisting to provide competent teachers, by the contribution of better educational apparatus, and by diffusing among enlightened natives the knowledge of the best English educational methods with respect to the training of infants and girls, and the treatment of juvenile offenders. 3rd. To obtain information from all parts of India where efforts are being made in furtherance of any of these objects, by means of correspondence with those who are at present labouring under enormous difficulties in a field of unlimited extent; and 4th, To give friendly encouragement to natives of India who visit England, by facilitating their introduction to English fami-

lies, affording them the means of becoming better acquainted than they otherwise could be with the domestic life of the English people, and giving them opportunities of studying to the best advantage English ideas, institutions and customs. Upon each of her visits to India she had seen signs of rapidly increasing progress. During her first visit, on speaking to an enlightened native gentleman respecting the education of the masses, he said, 'We have enough to do with our own education, and we cannot begin to think about that of the lower orders.' Now educated Hindus are beginning to see the importance of diffusing knowledge to the masses. When she first went to India, factories had hardly been commenced, but now there were a great many in different parts. There were a number of cotton factories in Bombay which were very well managed. But they had no Factory Act, and it would be an enormous advantage if one were introduced. The friend who was about to speak to them had been much struck with what he had seen of a factory in Leeds that day, as well as with the magnificent hospital. Sanitary improvements they had hardly begun to consider, but at the recent Social Science Congress at Norwich a paper had been read by Mr. Sabapathi Iyah on the Prisons of India, urging an improvement in their character and discipline. She herself had been struck with the immense importance of reform in this direction. The Association had been in existence for three years, and had made very considerable progress. Branches had been established in different towns. The one in London was springing into considerable activity, making its special object the giving of a kind reception to native gentlemen coming here. The branch at Bristol had been more engaged with the *Journal*, of which about 300 were sent out to India every month, whilst the Leeds branch had particularly interested itself in stimulating members of Parliament to take interest in Indian questions discussed in the House. On resuming her seat Miss Carpenter was warmly applauded.

"After Mr. Rawlinson Ford had offered a few remarks on the work which the Leeds Branch had been doing from time to time,

"Mr. E. Butler proposed—'That this meeting cordially approves of the objects of the National Indian Association, and desires to give the Leeds Branch its hearty support.'

"The resolution was supported by Mr. G. Sabapathi Iyah in a

speech which was listened to with much attention, and frequently applauded. He began by expressing his admiration of the English people, and stating his belief that religious and philanthropic principles actuated the nation. There was an institution in the town of Leeds which he had visited that day, which was a practical example of what he meant, and the country abounded with them. He had had the pleasure of visiting the Leeds Infirmary, and in all his travels he had never seen such a noble and well-conducted institution. (Applause.) In regard to that association he knew from personal experience that it was doing a good work. (Applause.) Social reform in India, where the prejudices, the customs of the country were of such long standing, and so deep, was a work of great difficulty, and a public opinion must be formed before a great change could be effected. There needed a great improvement in the laws which regulated the prisons, and on this subject he had read a paper at the Social Science Congress this week at Norwich. There were very nearly 200,000 convicts in India, and what he complained of was that the outdoor labour on the roads, &c., was cruelly hard, that the convicts were indiscriminately huddled together for sleeping, that there was no moral training given, that there was a need to direct the prison labour into useful and industrial arts, and that there was a culpable neglect of the juvenile offenders.

"Mr. Motley (the chairman having invited observations from the audience), complimented Mr. Sabapathi Iyah on the ability he had displayed in speaking English (applause) but whilst sympathising with the philanthropic motives of such men as he and those who were connected with that Association, urged that expediency must always be considered in dealing with India. His (the speaker's) duties in India had brought him in contact with prisons, and whilst acknowledging that great improvements were needed, he still thought that it was not an improper occupation for criminals to mend roads, &c. He did not think also that there was throughout India that indiscriminate mixing of prisoners which had been spoken of. What was mostly wanted was the creation amongst the Hindus themselves of a healthier public opinion, and in all attempts at social reformation in India the English should begin by being honest. The English are there as rulers. The rule had been advantageous, and it should be secured.

That being secured, then all the liberty and justice which could possibly be given should be given to the natives. (Applause.)

"Mr. Sabapathi Iyah replied in a spirited manner to Mr. Motley's observations. If there had, he said, been a healthy public opinion throughout India she would not now be subject to England. (Applause and laughter.) The Government should not wait for public opinion, but do what was right. He had been a public prosecutor in Madras Presidency, and he could prove what he had stated with regard to the prisons. The English were the rulers of India, and he, as an Hindu, should be very sorry to see the English withdrawing themselves from that country until the Hindus were capable of ruling for themselves. (Applause.) To secure that rule, however, it was not merely soldiers that were wanted, or more exactions upon the people, but their affections which they should endeavour to obtain. (Loud applause.) The Indian mutiny would have ended most disastrously for English rule, had it not been for the coöperation of the higher class of Hindus. If the affections of the people were to be secured, it must be accomplished by treating them kindly and winning their confidence. (Applause.)

"Ald. Barran moved, and the Rev. A. H. Byles seconded, a vote of thanks to Miss Carpenter and Mr. Sabapathi Iyah for their addresses. The proposition was passed with acclamation, and a similar compliment to the chairman concluded the proceedings."

PERSONAL INTELLIGENCE.

S. Borah (of Assam), has lately passed the Double Qualification Examination of the Royal College of Physicians of Edinburgh and the Faculty of Physicians and Surgeons of Glasgow. He is now continuing his medical studies in London.

Another Assamese, Moniram Borooah, has arrived in England, with the intention of studying law.

Five gentlemen from Bengal have also come over in the last month. Their names are:—Nanda Lal Haldar, Risibhur Mookerjea, Nogendronath Ghose, Rojoni Kanto Sen and H. M. Percival. The two latter obtained the Gilchrist Scholarship, and will compete for the Indian Civil Service, as will also Mr. N. Ghose.

Mr. M. C. Mallik has matriculated at Cambridge, and intends to prepare himself for the newly-established Indian Languages Tripos, as well as for the Law Tripos.

Khan Bahadoor Yusuf Ali Khan, police magistrate of Surat, has returned to India, his leave of absence having expired.

INDIAN INTELLIGENCE.

We are glad to find that music is being successfully introduced into the schools of Bengal. In the Ladies' Normal School at Calcutta the pupils are said to derive much pleasure from the study, and it appears that the Bengal Music School, which opened two years ago with 19 pupils, has now 65, and has established two branch schools in the Mofussil.

The first Hindu widow-marriage at Madras took place this autumn, when the only and widowed daughter of Mr. C. A. Moodelliar was married to Mr. V. S. Moodelliar.

MAHOMMEDAN EDUCATION.

"From the replies to enquiries which were made of the Local Governments and Administrations, it would seem that the Mahommedans have in no part of India neglected to avail themselves of the education offered them in the primary schools, because in

the ordinary vernacular of the country is read or written in the Hindustani or Urdu character ; but they have not been able to secure these advantages in the higher schools, hence they have neglected to avail themselves of the education that other classes of the people have gladly embraced. It may therefore be assumed that the Mahomedans are not so much averse to the subjects which the English Government has decided to teach as to the modes or machinery through which teaching is offered. The Government of India therefore considers that many of the drawbacks to the spread of the higher class education among the Mahomedans are susceptible of removal.

"In furtherance of this desirable end endeavours have been made to diminish the inequalities from which the Mahomedans suffer. The Madras Government has established elementary Mahomedan schools, and corresponding classes in other schools, at the principal centres of the Mahomedan population, where instruction may be given in the Urdu language by qualified teachers through appropriate text-books. In Madras University special recognition is already given to Arabic and Persian, and the question of awarding special prizes for proved excellence in those languages is under deliberation. In Bombay there is at Elphinstone College a Professor of Persian and Arabic, and the Governor General is of opinion that the recommendation of the Bombay Government should be adopted of endowing a University Professorship of Arabic and Persian, on the grounds of the great importance to Mahomedans in the Bombay Presidency of being familiar with the languages of Western Asia. In Bengal similar means have been adopted for encouraging and extending education among Mahomedans. The University of Calcutta has decided to examine in Persian as well as in Arabic for the degrees. In the N.W. Provinces and the Punjab the Mahomedans themselves share the unanimous opinion that no special educational privileges to their community are needed. The Government is determined to encourage the education of Mahomedans, considering that it is its duty 'to fill up gaps in the ranks of elementary education, and to range the various divisions of this vast population in one advancing line of even progress.' The policy of the Govern

ment of India in educational matters is clearly defined. [NOV.]
 following extract from this Resolution of the Government in the
 Mahomedan Education :—

“As to the principles upon which the education of Mahomedans should be encouraged by the State, His Excellency in Council need say little here, for they appear to be understood by all administrations, and with general consent accepted by the people—by none more openly than by the leading Mahomedans of India. The State was only to apply its educational apparatus and aid so as they may best adjust themselves to existing languages and habits of thought among all classes of the people; without diverging from its set mark and final purpose—the better diffusion and advancement of real knowledge in India. His Excellency in Council is anxious that the attainment of this object shall in no class of the population be hindered by differences of language or of custom; and with this view the Government of India is very willing that the entire body of Mahomedan [as of Hindu] classic literature shall be admitted and take rank among the higher subjects of secular study, and that the languages shall form an important part of the examinations for University degrees.”—*The Argus*.

BOMBAY.

“The Alexandra Native Girls’ English Institution is in a flourishing condition and also enjoys almost unbounded patronage and support. In Europe two Empresses, six Princesses, and two Duchesses “have graciously manifested an earnest interest in the welfare of this institution, especially by interesting and valuable contributions of their own make to the Fancy Bazaar held in its behalf,” and in India we may add the names of the Ranee of Jankhunde and other distinguished persons, making up together a long list of noble patrons. The funds of the Alexandra Institution are also in a sound and healthy condition. There is a balance of receipts over expenditure of Rs. 2,273-1-9, and a total sum in hand, inclusive of Rs. 30,000 invested at 4 per cent. as a permanent endowment, of Rs. 36,364-10-2.”—*The Argus*.

NATIVE FEMALE EDUCATION IN INDIA.

CALCUTTA.

We have received the July number of the *Bamabodhini Patrika*. From it we learn that the cause of native female education is progressing satisfactorily. The statistics given in the following statement are very interesting:—

“It appears from the Report of Public Instruction that in 1871-72 there were altogether 297 aided and 45 unaided girls' schools in Bengal, with a total of 9,400 pupils. Of these there were 110 aided schools and 2,584 pupils in Calcutta alone, besides 14 unaided schools having 732 girls. The pupils in the aided schools in Calcutta may be thus classified according to their respective creeds:—

Hindus	1590
Mahommedans	56
Christians	936

Total 2584

“The total number of native girls in the Central Division in March 1871 and March 1872 will appear below:—

	1871.	1872.
Government Schools	77	89
Aided Schools	2148	2246
Unaided Schools	477	268
Zenana Agencies	1279	1432
Schools for Boys and Girls	515	537
Total	4496	4572

“So many as 1,416 ladies received instruction from zenana teachers in 1871-72, at a cost of 1,242 rs. and 2,092 rs. borne respectively by the State and missionary bodies, as will appear from the subjoined table:—

	Pupils.	Monthly Grant. Rs.	Local Funds. Rs.
American Society	854	752	1400
Ladies' Society for Female Instruction ..	468	300	422
Free Church of Scotland	77	150	220
Miss Mendes' Society	17	40	50
Total	1416	1242	2092

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1873.

THE progress which is being made, quietly but surely, in Hindu social customs and habits of thought, is greatly stimulated by the visits which are now being made more and more frequently to our country of native gentlemen from each presidency. Direct contact with the English mind, a study of the influences under which the British character has been formed, observation of our institutions, and close examination of their objects and the principles on which they are founded,—all these produce a strong impression on the highly intelligent Hindu gentlemen who are among us, and, inspired by true patriotic feeling, they are led to consider how far such influences can be brought to bear on their countrymen, to what extent such institutions can be adapted to their wants. Such considerations gave rise to the excellent papers which were laid before the Social Science Congress at Norwich by Hindu gentlemen. The very important one on Indian Prisons, the author permitted us to transfer to the pages of our last Journal. That which we now present to our readers is not inferior to it in grasp of a most important subject, and thorough acquaintance with its details.

“WHAT ENGLAND IS DOING FOR INDIA EDUCATIONALLY.”

A paper read in the Education Section of the Social Science Association at Norwich in October, 1873, by C. MEENACHAYA, Esq. of Madras—

“The subject of this paper, viz, the present system of Education in British India, its defects, and their remedies, is of great importance, and deserves the most earnest attention of the British public, inasmuch as it effects the well-being of a territory 626,746 square miles in extent, containing a population of more than 200,000,000. of your fellow subjects. It is with no small amount of satisfaction, and even of pride that I use the expression ‘two hundred millions of your fellow-subjects,’ but I must explain, at the same time, that I use the expression fellow-subjects with great reservation. So far as these are the subjects of a Sovereign who is also your Sovereign, I say these are your fellow-subjects. But there is at the same time another and more important relation existing between you and them, in consequence of there being a perfect identity between the British Government and the British public, and it is in immediate connection with that relationship that I now venture to appeal to you. It is the relation between the rulers and the ruled, the governors and the governed. Your position in regard to us is one of two-fold responsibility, requiring a two-fold solicitude.

“We cannot be sufficiently grateful to you for your sincere and genuine efforts to spread education in India, for the wisdom and firmness with which the various primary obstructions and intrinsic difficulties were removed ; inaugurating and successfully carrying on a general and a uniform system of education in a country

where religious bigotry and the rancour of caste are rampant, a country split up into innumerable nationalities, each possessing its distinctive local usages and traditions, manners and customs,—was a mighty task indeed. It is needless for me to enter into any discussion as to the general importance and value of education, or the abstract question how far the direct interference with, and supervision over, the education of the people may be consistent with the duties of a Government; suffice it to say, for my present purpose, that the prosperity of a nation is in direct ratio with its education, and that with regard to India, considering the peculiar circumstances under which she is placed in her connection with England, it is not only a moral obligation, but a positive duty on the British Government to give her the fullest benefits of education. Thanks to the benign rule of the British Government, we have never been under any serious necessity of discussing this question of obligation. You have cheerfully undertaken the task of educating us. You have set in work all the expensive machinery of education in India in right earnest, and I crave your indulgence to examine with me the manner in which it works. I shall explain the system of education pursued in the Madras Presidency, a system almost substantially the same as that existing in other parts of India.

“On the 31st March, 1871, the latest year for which I have been able to get statistical information, there were in the Presidency 3,479 educational institutions with an attendance of 115,211 scholars, of these: 1, Government schools, 119 schools with 10,811 pupils. 2, Rate schools, or schools maintained by local funds, 109 schools with 4,056 pupils. 3, Schools established by missionary enterprise, for which the Government allow grants in aid, 554 schools with 30,024 pupils. 4, Schools established by private enterprise, other than missionary, for which the Government allows grants in aid, 1,650 schools with 50,599 pupils. 5, Schools carried on by private enterprise, under Government inspection, for which no grants in aid are allowed, 1,047 schools with 19,724 pupils. Total schools, 3,479, with 115,212 pupils.

“It will be seen from the above that Classes I. and II. are entirely under Government management, the only material

distinction being that the charges of the former are defrayed from the imperial revenue, and the latter from the local funds raised under the acts of the local government.

"Classes III. and IV. are subject to the supervision of the Government in so far as they receive pecuniary aid from them.

"Class V. is certainly independent of all Government assistance; but in so far as it has submitted itself to Government inspection, it is most probable that it will receive with the utmost respect any advice from the Government.

"From the total number of schools and scholars enumerated above, I must make some deductions. There were 136 purely girls schools, with a total attendance of 7,180 girls, and 3,005 girls attending mixed schools. Deducting therefore 136 schools with 10,185 girls, there remained 3,313 schools with 105,027 boys. Of these again 64,365 boys studying the vernaculars alone should be deducted, leaving 40,662 studying English under the educational charge of the Government direct and indirect. I have retained the number of mixed schools in my list as though the girls attending them were omitted from the calculations, the boys would still remain.

"If it is considered unfair that I should include the 19,724 scholars attending schools, Class V., as being under the educational charge of the Government—as a great majority of them, more than four-fifths, must have attended purely vernacular elementary schools where no English was taught—any error I have made originally must have been considerably eliminated by the last deduction I have made.

"I do not wish to say anything in this paper regarding female education in India. It is a matter of no small satisfaction to me that this most important subject is in the hands of no less a person than my much esteemed and highly philanthropic friend Miss Mary Carpenter. Neither do I wish to say anything about the purely vernacular schools where English is not taught. I am not myself an admirer of the theory that the vernaculars of the country are fitted to be the media of useful education. Utterly destitute of science and history, deserving the name, having had a gap of a series of centuries in the history of progress, they absolutely

cannot adapt themselves to the entirely new world of ideas imported from Europe. As, however, this discussion is foreign to my purpose, I shall drop it, and confine my remarks to the English schools.

"These institutions are classified into colleges; higher class English schools, otherwise called provincial or district schools; and middle-class English schools, also designated Talook schools—higher and middle being used with reference to the standard of education attained.

"The education imparted in the lowest grade school is purely elementary, consisting of reading, writing, the simple rules of arithmetic, the elements of grammar and geography, and a little history, either English or Indian. The district schools, and all those above them, are expected to be the feeders of the Madras University. The efficiency of a district school is judged by the number of students that matriculate themselves; of the provincial school by the number of students who matriculate, as well as of those who pass the next highest University Examination, designated the First in Arts, intermediate to the B.A. and the matriculation; and of a college by the Batchelor of Arts' results in addition to the number that pass the matriculation and the First in Arts. There are two Government colleges, one in Madras, and the other at a district station called Cumbaconum, each of which has about half a dozen classes; the lowest or the next highest training up students for the matriculation, and the highest for the B.A. examination. It will thus be seen that the education pursued in all grades of schools, from the lowest to the highest, is entirely coaching up for the University Examinations.

"We shall now examine the programme of subjects for the University Examinations for 1871 :—

"MATRICULATION.—'Life of Columbus' (Washington Irving's) Books II., III., IV., and Chapters of Book V. Crabbe's *Tales*—'The Village,' Book I. Goldsmith's 'Deserted Village.' 'Selections from Campbell.'

"F.A.—Byron's 'Siege of Corinth.' Milton's 'Paradise Lost,' Books I. and II. 'De Quincey' (portions). 'Forster's Essay on the Civil Wars and Oliver Cromwell.' Macaulay's 'Battle of the Lake Regillus.'

B.A. (1872).—Shakspeare, 'Macbeth.' De Quincey 'On Style,' S. Mill, 'On Liberty.' Sheridan, 'The Rivals.' Milton, 'Comus,' and 'Sonnets.'

"Looking into the University results in that year I find that out of 40,662 pupils receiving instructions in the various schools of the Presidency,

424 passed the matriculation,

96 " " F.A.

34 " " B.A.

Total 554

"Seeing from statistics that English schools are, year after year, more largely resorted to, and that the number of students who pass the University Examinations does not increase with anything like proportionate steadiness, there must be a very large number of young men leaving schools every year without having qualified themselves for any of the examinations. My object in mentioning the University Examinations is simply to draw a boundary to what I may term a fair or respectable stage of progress in education, and to point out that anything below that is absolutely useless. Even the matriculation standard, if it does not lead to anything higher, is practically of very little value. Here it should be borne in mind that there is a great difference between an English boy and a Hindu lad learning English; the former was born, as it were, in the language, is brought up in it; and what is a mere matter of habit and practice with him is very often a work of study to the latter. A Hindu boy, to be able to express himself in English in most ordinary matters, must have studied the language for some years previously, for he learns to speak from books and not from practice. These and other disadvantages under which Hindu lads labour considered, and also taking into consideration the present unfortunate tendency of the schools to run racing after University Examinations, thus necessitating a most injurious system of 'cramming' in the boys, the amount of well settled and digested education which a student at this matriculation standard receives is really very little, and if not strengthened and augmented by further study will speedily forsake him. The poetry and mathematics mentioned in the

curriculum of subjects for the examination should not mislead you. For a young man in this stage of education, it is a empty poetry and airy mathematics. As we must draw a line somewhere, I shall however state that the matriculation standard is the lowest stage of education which will be of use to him in his after life. All below that is absolutely useless. The recipients of such education are not in the slightest degree benefited. The School instruction does not qualify them for any thing more than ordinary clerkships and writerships. This accounts for the great hankering by Hindus after Government service, which is very often sneeringly and tauntingly referred to by Englishmen in India. There is a vast amount of truth in this sneering remark, but this inordinate thirst after writerships is inevitable under the present system of education, which annually overstocks the country with an immensely large number of candidates for Government service. The requirements of service being immensely disproportionate to a continually increasing supply the natural consequence is that a very large number of discontented young men is annually let loose upon the country, unfitted for industrial occupations, fancying that it is beneath their dignity to engage in them, and thronging at the doors of official preferments. Besides being a positive misfortune there is a negative evil in this system. The several thousands that are thus being drawn into the lists of office mongers are mostly in reality so many drawn away from the useful occupations of their fathers, so that the augmentation to this useless, nay, mischievous stock, is occasioned by a corresponding reduction from useful occupations. At this rate, and under this system of education, I seriously apprehend that at no distant period you will have whole armies of candidates for Government service, and almost all the industrial occupations of the country in disuse. This is not only a social and moral evil, but a political evil of the very highest magnitude. It behoves you therefore to give your serious consideration to this subject, not simply socio-economically, but as a matter of the highest political expediency. If you see that this system is fraught with results detrimental to the prosperity of the country, if you are satisfied that a smattering of poetry is as useless to a carpenter's son as the understanding of 'pons asinorum' is to an humble farmer's;

and still further, if you agree with me in considering that the practical tendency of the present system of education is to draw away sons from the useful occupation of their fathers, and to overstock the country with imperfectly educated aspirants for Government service, let us consider what the best means are for remedying this growing evil.

"For a country to be truly prosperous there must be three distinct classes of men. The upper or the non-working class, with leisure and competence at command ; this is the first. The third is the actual working or labouring class ; and the second the intermediate link between the first and third, who may be called the middle or commercial class. Every system of education to be thoroughly useful and conducive to the prosperity of the country, must provide suitable instruction to the second class, to enable it to perform its distinctive functions efficiently.

"If in a country like England, where trades and manufactures are in a wonderful state of developement, the necessity for the establishment of trade schools existed, I beg to enquire how great must be that necessity in India, where the very pens we write with, the paper we write upon, the candles we burn, the needles and pins we use ; nay, almost the chairs we sit upon, are imported from England. Many of you may either have seen India or heard of it. To such of you I need hardly tell you what a sad picture India presents. Even the very implements of husbandry we use this day are just what our ancestors used 2000 years ago. I do not blame you for this present unfortunate condition ; mostly we have ourselves to blame. However that may be, taking facts as they exist, India, as far as manufacturing industry is concerned, is undoubtedly in a state of great degradation. Until that drawback is supplied, until means are taken for a general diffusion of those scientific elementary principles, having reference to trades and manufacturing callings, not all your elaborate and expensive railways can develop the resources of the country. To examine and ascertain the mineral wealth of the country we should know geology, mineralogy and chemistry. To work our mines we should have a knowledge of mechanism. In fact, there is no trade which is not dependant upon scientific principles.

*That system of education which does not include a special

course of instruction of a practical kind, having reference to mechanical and manufacturing callings, is highly imperfect. This assertion, which holds good to every country, has a hundred-fold significance when applied to India, where mechanical and manufacturing industry has yet to be created, not to say developed. Even in England, where there are such wonderful facilities for copying scientific discoveries from its almost next door neighbours, France and Germany, the inferiority of the English workman to his continental brother in several respects was observed in the Great International Exhibition, and this I believe was owing to those countries having long enjoyed that special course of instruction which was only lately appreciated and introduced into England, and which I am to-day advocating for India. I have shown you what is the present system of education in India, which is purely literary, and also that it is highly necessary that there should be a different kind of education for the middle or commercial class, viz., practically scientific. I am not, however, to be understood as saying that the latter should be introduced and encouraged at the expense of the former. For the true prosperity of a country depends as much upon its intellectual as upon its material greatness. The one to enlarge the sphere of useful knowledge, and the other to assimilate it to the tasks of daily life.

"The difficulties which present themselves for this middle class education in India are, no doubt, very great. In England trade schools have been established under circumstances entirely different from those which exist in India. It is further to develop the already fully developed trades and manufactures. It is to supply a want which is strongly felt by the middle classes. In India trades and manufactures worthy the name have to be started, a middle class to be created; but to put off the technical education till trades and manufactures are started, and till a middle class feeling its want comes into existence, is simply putting it off for ever. Practically useful instruction will duly find out its occupation. Experimental sciences will not moulder in rust like empty poetry. They are too substantially good to fail; therefore in imparting such a course of instruction you create also trading and manufacturing industry, and that, if once created, will by the weight of

own value develops itself. To give you an instance of how much the want of such an instruction is felt, let me mention that in Bombay there is a cotton spinning and weaving mill started by a number of Hindu and Parsee gentlemen. The mill is under the superintendence of an English engineer. One of the proprietors of the mill told me that they were actually at the mercy of the engineer, who was very often dictatorial in his behaviour towards them. This state of things would certainly not exist if there were Hindus available trained up in mechanical engineering. Matters as they stand admit of but one alternative that if the present engineer quits the mill, and no English engineer is found to take his place, the mill has simply to be closed. This is not a pleasing or encouraging prospect for those who may wish to open factories and mills. In introducing this course of special instruction let us make beginnings on a small but practically useful scale. To obtain a staff of competent teachers is a great difficulty in India. Let a training normal school be established in the Presidency town, under a duly qualified professor obtained from this country, the school being provided with a complete apparatus, models, diagrams, &c. There will not be the slightest difficulty in getting competent students to join the institution, as several University young men have already discovered the futility of their expectations that their diplomas would be never-failing passports to Government appointments. Having thus created a sufficient staff of teachers, either a separate school or a distinct department of the existing Government school may be opened for technical instruction, provided with all the necessary appliances for practical illustrations, at each district head-quarters.

"When this is accomplished the normal school may be converted into a Presidency Scientific Lecture Hall, with a good laboratory for high scientific instruction. There will thus be created district trade schools, where elementary and practically useful principles of trades and manufactures are taught, and a Presidency institution for those advanced students who wish to make natural and physical sciences their special study. Literary and scientific education will thus grow hand in hand and confer their combined blessings upon India, the most ancient cradle of

civilization, a country which had boasted the highest civilization, the best literature, when the most advanced of the modern countries were peopled by painted savages.

"In India, the crafts being continued hereditary from father to son, a natural aptitude is thus created. Under proper training this will grow strong and powerful, and under a regular system of apprenticeship will be made to bear most excellent fruits. The dockyard at Bombay, the railway, and other great workshops might be availed of, some workshops may even be opened where necessary. They will be self-supporting. Under this arrangement not only the principles but the practice of trade may be learnt.

"India, in her present crippled condition, looks to you for her regeneration. The task is a mighty one indeed, and mightily will you be rewarded. In the name of your self-interest, and in the name of universal humanity, I implore you to do all in your power to elevate us in the scale of nations. Your attitude towards us is of a threefold character. You are our Sovereign, landowner and civilizer. The present educational machinery in India does not cost you as much as it costs in England. The percentage of expenditure to the total revenues of India is not so much as it is in England. In India, with a much smaller percentage of expenditure, you have almost the full monopoly in the glorious task of educating the country, whereas in England your Government only share in the laurels of which private enterprise takes the lion's share. Let not, therefore, any prospect of increased expenditure in the scheme of scientific instruction, having industrial science as its basis, deter you from undertaking the task. It will be more really well spent. In any calculation of set-off between good and evil, between wise expenditure and lavish extravagance, this may in some measure redeem the construction of unproductive railway lines, palatial barracks, mansions for local governors, and a host of other prodigalities.

"I entreat every one of you here present seriously to consider this subject, and if you agree with me in my views to do your best to bring about the end, to make us practically understand the great truth that 'knowledge is power,' and enable us to read 'good in running brooks, sermons in stones, and good in everything.'"

MANU.

"If then we look at the ancient literature of India, even during its best period, we shall find the most remarkable evidence of the uncontrolled ascendancy of the imagination. In the first place we have the striking fact that scarcely any attention has been paid to prose composition; all the best writers having devoted themselves to poetry as being most congenial to the national habits of thought. Their works on grammar, on law, on history, on medicine, on mathematics, on geography, and on metaphysics, are nearly all poems, and are put together according to a regular system of versification. The consequence is that, while prose writing is utterly despised, the art of poetry has been cultivated so assiduously that the Sanskrit can boast of metres more numerous and more complicated than have ever been possessed by any of the European languages. The peculiarity in the form of Indian literature is accompanied by a corresponding peculiarity in its spirit. For it is no exaggeration to say that in that literature *everything is calculated to set the reason of man at defiance*. An imagination, luxuriant even to disease, runs riot on every occasion. This is particularly seen in those productions which are most eminently national, such as the Ramayana, the Mahabharat, and the Puranas in general. But we also find it in their geographical and chronological systems, which of all others might be supposed least liable to imaginative flights."

I have quoted this at length from "Buckle's History of

Civilisation," because such remarks from such an authority carry weight, and they are calculated to discourage a study of Hindu literature. But, as I have shown in my recent papers on "Hindu Thought," this literature is exceedingly extensive and beautiful. Besides the intrinsic value of a literature bearing traces of the early workings of the human mind, there are in the sacred books of India wonderful veins of eternal truth which cannot fail to find responsive sympathies in all hearts.

So far from Indian literature being peculiar on account of the poetical form it took, we have seen that it could not well have done otherwise. The early days of a race *must* be poetical, and it is *then* that a language lends itself most easily to the poet. Experience, and with experience a commonplace contentment, has not been purchased; surprise at the daily rising of the sun, awe at the phenomena of nature, astonishment at their own varied powers, have not yet given way in men to a settled belief that all things would thus continue. Their very sentiments being poetical, their speech and literature could not fail to be so likewise. The Rig Veda hymns existed as hereditary tradition long before they took their present written form, and it was fortunate that poetry and not prose was the instinctive medium by which *our* ancestors expressed their thoughts, because, it is almost needless to say, a poem was far more likely to be remembered than any prose composition. If poetry was more congenial to the national habits of (Indian) thought, it was so not because the thought was Indian, but because it was *early human* thought! Look where we will, we shall find the oldest literature of every ancient people to be in poetry and *not* in prose.

Nor can we endorse Mr. Buckle's opinion that in Hindu literature "everything is calculated to set the reason of man at defiance." The amount of ancient Hindu literature which

was available for Mr. Buckle's researches must have been very small, and we are inclined to think that the little he did know of it was obtained from foreign translations of (as compared to the whole) minute fragments. It is only of very late years that the Sanskrit language has been mastered, and even now it is by no means unusual for two scholars to give slightly varying translations of the same passage. But without being hypercritical, would it be very extraordinary to find a great deal in the early literature of a race somewhat opposed to the reason of man? The error lies in contrasting with what is truth now (the *present* reason of man), that which appeared to be truth at the time such literature flourished.

For instance, no one would think of asserting that ancient books, which described the earth as a flat plain and the sun as revolving round it, set defiance to the reason of man. If, however, the scientific discoveries of late centuries be ignored, and such doctrines concerning the earth and the sun were now attempted to be promulgated, the holder of such doctrines might with consistency be said to set man's reason at defiance. Even comparing sacred writings with sacred writings we must still defend the Hindu national literature from the charge of being exceptionally sensational. What more startling and romantic a tale, for instance, could be devised than that of the infant Moses, born of a despised race, saved from a violent death, exposed to the mercy of the elements, fostered by a king's daughter, and finally destined to be the deliverer of his people? Yet a similar lot, told in remarkably similar language, is related in the Mahabharat of Krishna, and such instances might be increased a hundredfold. The story of Sakya-Muni, or Buddha, is not less wonderful than the stories told of many an old Jewish prophet. No; Mr. Buckle seems to have met with portions of the Vedic hymns

which ascribe divinity to natural phenomena, and, momentarily forgetful of the Iliad and of the Odyssey, of the *Æneid* and the Scandinavian Sagas, immediately to have concluded that the Indian "imagination, luxuriant even to disease, run riot on every occasion, and more particularly in those productions which are most eminently national."

One of the "*most* eminent national productions" is the book of the Institutes or the Laws of Manu. I propose to give a few extracts from this celebrated work, not only to show how very erroneous an impression is conveyed by Mr. Buckle, but also to incite a more careful study of Hindu literature—a study that will more than repay the closest application. I follow Mr. Haughton's edition of Sir William Jones' translation (London, 1825).

The subjects of which Manu treats are twelve, namely, the Creation; Education; Marriage; Economics and Private Morals; Diet, Purification and Women; Devotion; Government; Judicature; the Commercial and Servile Classes; the Mixed Classes and Times of Distress; Penance and Expiation; Transmigration and Final Beatitude. The chapter on the Creation is doubtless fanciful, but what can else be expected of a discourse concerning the creative agency and creative acts of which it was quite impossible for the writer to know anything. As a speculation concerning the origin of all things the opening chapter of Manu will nevertheless be read with intense interest. Text 96 of this chapter says,—

"Of created things, the more excellent are those which are animated; of the animated, those which subsist by intelligence; of the intelligent, mankind; and of man, the sacerdotal class."

Text 97. "Of priests, those eminent in learning; of the learned, those who know their duty; of those who know it, such as perform it virtuously; and of the virtuous, those who seek beatitude from a perfect acquaintance with scriptural doctrine."

From the chapter on Education we select text 13 :—

"A knowledge of right is a sufficient incentive for men unattached to wealth or to sensuality ; and to those who seek a knowledge of right, the supreme authority is divine revelation."

Text 57. "Excessive eating is prejudicial to health, to fame, and to future bliss in heaven ; it is injurious to virtue, and odious among men."

Text 85. "The act of repeating his (God's) Holy Name is ten times better than the appointed sacrifice ; a hundred times better when it is heard by no man ; and a thousand times better when it is purely mental."

Text 94. "Desire is never satisfied with the enjoyment of desired objects."

Text 114. "Sacred Learning, having approached a Brahman, said to him, 'I am thy precious gem ; preserve me with care, deliver me not to a scorner.'"

Text 228. "Let every man constantly do what may please his parents."

In the chapter on Economics at text 175 we read,—

"Let a man continually take pleasure in truth, in justice, in laudable practices, and in purity."

From the chapter on Judicature we select the following :—

Text 15. "Justice being destroyed, will destroy ; being preserved, will preserve : it must never, therefore, be violated."

Text 85. "The sinful have said in their hearts, 'None see us ;' yes, the gods distinctly see them, and so does the spirit within their breasts."

Text 203. "One commodity, mixed with another, shall never be sold as *unmixed* ; nor a bad commodity as good."

The final chapter on Transmigration and Final Beatitude furnishes us with these :—

Text 3. "Action, either mental, verbal, or corporeal, bears good or evil fruit, as itself is good or evil."

Text 84. "Among all those good acts performed in this world, said the sages, is no single act held more powerful than the rest in leading them to beatitude ?"

Text 85. "Of all those duties, *answered Bhṛigu*, the principal is to acquire from the Upanishads a true knowledge of one supreme God ; that is the most exalted of all sciences, because it ensures immortality."

Text 118. * * * "For, when he (a Brahman) contemplates the boundless universe existing in the divine spirit, he cannot give his heart to iniquity."

I do not wish to be understood that the whole of the Institutes is in the same style ; there are numberless instructions and regulations which to us seem absurd. But it must be remembered that the Laws of Manu were written many hundreds, if not thousands, of years ago when the constitution of society was very different from what it now is. It must also be borne in mind that Hindus versed in their country's literature are of opinion that many of the Laws of Manu were intended for the first three ages of the world (the Hindu chronology is very puzzling), and are by no means intended for the present age. Another fact worth remembering is this, that if sciences are best understood when studied comparatively, so will the real beauty and force of civilizations and their literatures be discovered when a comparison is made between them. If Manu's Institutes contain much that is strange and "reason-defying," the same must be said of codes belonging to later ages, not even excepting the present !

W. A. L.

Although this Journal is devoted mainly to the cause of social progress, still, the following poem which is not within our province, being the production of an Indian gentleman, is inserted by particular desire :—

HAPPINESS IN SEARCH OF A HOME.

AN ALLEGORICAL TALE.

FROM morn till even labour's man,
At random or with stablished plan,
With ease or with distress to gain
The means wherewith he may obtain
That angel's boast, that beauteous dame
For mortals born—Bliss her name.
The bard who having strung the lyre
Invokes the muses to inspire ;
The sage in philosophic spell ;
The hermit in his world the cell ;
Whatever creed might these profess
Their creed is *Search of Happiness*.
Thus courted, thus ador'd by all
Of all ranks, willing to enthral
This mortal life of tenure brief .
To lure from her a short relief
Stood Happiness in a flowery mead
Proud of her might—her might indeed !
But she was not in pleasant mood,
Some thoughts had ventured to intrude
Upon her thoughtless mind, for she—
Which she would fain shun—seem'd to be
Thinking, if she when tir'd to roam,
Had in this world a joyful home,
Where constant she could be, could find
Repose, and earn a peaceful mind.

When at a distance she espies
Discretion soaring to the skies ;
Like Iris on her pinions borne
Attracting from the orb of morn
A thousand hues : quoth Bliss,
" Sweet sister mine, alight on this
Our earth, and from my misery,
With thine assistance set me free."
Prudence, whoc'er invokes attends
And worldly care with ease forfends.
Happiness rose on wings to start,
To seek a home to suit her heart.

Sure of success at once she flew
The towering mansions first to view ;
Where Pride in pomp secured the door
And turned away the famish'd poor ,
Ambition stood in every hall,
On Piety to cast a pall ;
Nor Candour, Kindness, True Regard
E'er found asylum in his ward ;
The constant scorching blast of Form
Uprooted soon Love's tender germ,
Instructed Life with zeal to care
For empty fashion's worthless glare,
Where careless deeds were stamped refined
If failed they not to daze mankind.
Where such Penates ruled the day
No wonder Bliss disdained to stay.

Turned thence her course to festive scenes,
Where youth resort and spare no means
To lighten life from anxious care
But for the morrow earn despair.
Happiness scanned the revellers gay,
Some deep in orgies, some at play,
Hazarding much on fortune's wheel
Till led to borrow or to steal.
Here raillery and grim grimace

To heighten mirth found ample space ;
As Bacchus strode, so broils increased,
And maids, and mother's peace decreased ;
In such mephitic atmosphere
Or Truth, or Health, had no career,
Or bloomed, but fading in the bud
Dropt into Passion's boiling flood.
With comrades such, in scenes as these,
Happiness found there was no ease.

Next visits she the toiling sages
Immersed in nature's wondrous pages,
Knowledge occult with zeal to trace
That profit may the human race :
Some, distance to annihilate ;
Some, to efface man's savage state ;
Some, superstition to remove
Others, life's rough course to improve
Sacrificed rest o'er midnight lamp
Where'er they were in city or camp.
Happiness questioned in herself
"Are these men happy? these who pelf
Adore not, live for others' sake,
And not for fame to troubles take?"
When from the clouds a voice most sweet
Replied, "Ah Happiness! retreat,
Leaving these toilers to their fate
Who, for reward get only hate ;
Resistance meet at every step,
And scarce obtain the hand of help ;
Maligned, oppressed with wanton sneers
Their life forsakes yon vale of tears."
Happiness thus advised to part,
Exclaimed,—with a heavy heart,
With tearful eyes and lifted hand,—
"Victims with you, though in this land
I cannot live, my sympathy
Will follow still your memory."

Bliss stung by disappointment keen,
Wandered forth with downcast mien
Where'er her trembling steps should lead,
Her thoughts of place not taking heed :
When suddenly the meek moonlight
A cot discovered to her sight,
Beneath a sycamore that weaves
O'er it a verdant net of leaves ;
A gentle stream meand'ring round
Was sending forth a murm'ring sound ,
Tendrils with autumn blooms belac'd
The cottage, and with splendour graced,
She charmed with so serene a view
To see the inmates nimbly flew ;
These, far removed from Mammon's pale
Were strange to Care's destructive gale ;
Here Hope with oblectation grew
And mightily fierce Envy threw,
On him Contentment's bulwarks placed
As *Ætna* on the giant laid.
Like angels bright in heaven above
The inmates throve in mutual love ,
No heavy heart their rest disturbed ;
No ailments vile their pleasures curbed ;
In joy, in peace, in mirth their days
Began with *Phœbus*' early rays,
And closed for health, with lotus fair
That dreads to breathe night's chilling air,
With inmates such 'neath such a dome
Happiness found her joyful home.

R. MITTRA.

We extract the following from the address of Captain Galton; President of the Health Section of the Social Science Congress at Norwich, Lord Houghton presiding. The sanitary information it contains is important :—

“The evidence collected by the Army Medical Department respecting Colonial stations shows that, whatever may have been the influence of climate, the neglect of known sanitary laws and the creation of causes of disease through our own want of intelligence had become the principal elements in the destruction of our troops.

“The sanitary administration of India is also of a recent date. In old times the deaths of the European Army in India averaged 69 per 1000. In 1854 the British Army in India numbered little over 20,000 men, but it now numbers about 62,000 men. A death-rate of 69 per 1000 means, therefore, the reduction of that army by 4278 men a year by death, but it also means the loss of at least an equal number of men who are sent home as invalids, and whose places in their regiments, just as much as those of the men who die, have to be supplied by fresh recruits from England ; it means, moreover, the diminished efficiency of many times that number by sickness. Improved sanitary administration in India began in 1859-60, while the enquiry of the Royal Commission was still in progress for little had been done previously. As soon as the report was presented Commissioners of Health were appointed for each presidency ; and these have been placed in communication with the Army Sanitary Commission at home, who, as often as required, have forwarded to the India Office statements of principles of general application which should govern the construction of barracks and hospitals, sanitary administration and conservancy, as well as detailed recommendations on specific points, the local authorities being left to their own responsibility in applying them. The results at present obtained represent an actual saving of life, over the old death-rate, to the extent of 51

per 1000. But there remains a death-rate of 12 per 1000 of preventible diseases, which of itself indicates the presence of causes of diseases which may at any time increase in activity, as they did in 1872.

"The improved health already obtained for the Indian Army has been mainly due to the exercise of greater care in surface drainage, in the removal of the surface filth, in improved latrine arrangements, in the prevention of the contamination of existing water sources, and to having given the soldier better ventilated rooms and healthy occupation. It is worthy of remark that the healthiest men in the Indian Army are those engaged on road-making.

"Further progress in the diminution of the sick and death-rate of the Army in India depends to a large extent on the sanitary improvement of towns and villages, and requires the expenditure of money to be derived in part at least from the local civil population. The first step taken in this direction was the issue by the Government of India of cantonment regulations and the passing of a General Municipal Act, the municipalities are now engaged in sanitary work in many large cities and towns. Sanitary administration has been placed in the hands of municipal authorities with their engineers and health officers, of cantonment committees consisting of military, civil, medical, and Engineering officers, of local magistrates, and of existing village authorities; and over all as inspecting officer and reporter is the sanitary commissioner of the district. A census has been taken, and the registration of births and deaths and the causes of death is being enforced. A few facts selected almost at random from the reports of sanitary commissioners of districts will illustrate the almost Herculean labor which has to be performed. For example, the sanitary commission of Bengal has to watch over the sanitary wants of a population of 69,000,000; the sanitary commission of the North-West Provinces superintends a population of 29,500,000; that of the Punjab nearly 17,500,000; Oude has about 11,000,000; Central Provinces, 7,250,000; British Burmah about 2,000,000; Madras, 24,500,000; Bombay, 64,250,000. In Bombay there are 50,000 villages and hamlets to be improved. In

the Central Provinces one single epidemic of cholera covered a district containing no fewer than 30,000 villages.

"Large districts of India present a field of special interest to the sanitary engineer. A malaria fever has long prevailed in the Burdwan district. In 1872, it was stated that almost every human being living in the district was suffering from it. The public officials were completely prostrated; the police, if fit for duty one day, were laid up for five or six. Households were without servants; the municipality without scavengers; the criminal tended the constable in whose custody he travelled; whole villages were prostrated and suffering from the debilitating effect of the fever. The population of the town of Burdwan has decreased from 46,121 to 32,687 in three years. The subsoil water of the district stands within a foot of the surface, and the drinking water is impure. Relief from the fever can only be looked for in an effectual lowering of the subsoil water by means of a comprehensive scheme of drainage of the district; and it is understood that a scheme is contemplated by the Indian Government.

"The sanitary defects in India which I have enumerated appear very serious; but when we look at home, we find sanitary defects as glaring in this country, where there is less excuse for them. Dr. Simon, the head of the Medical Department of the Local Government Board, stated recently that the deaths which occur in Great Britain are fully one-third more numerous than they would be if our existing knowledge of the chief causes of disease were reasonably well applied throughout the country."

CORRESPONDENCE.

FROM A CALCUTTA CORRESPONDENT.

The present Lieut.-Governor of Bengal is doing real good service to the country by directing his attention to the improvement of the Mahommedan population. Lately he circulated the following questions to ascertain the conditions and social life of

the Mahommedans who form the great mass of the agricultural peasantry over a large part of Bengal Proper :—

- (1.) Whether the Mahommedan ryots are a well-to-do class as ryots go? Are the better placed and more leading ryots generally Mahommedan? Do they make money, and are they thrifty? Do they utilize it, hoard it, or spend it? Do prosperous ryots of this class seek for any, and what education? On the whole, are they a tolerably comfortable peasantry or not?
- (2.) Whether Mahommedan peasants ordinarily follow Mahommedan, or Hindu, or other particular rules in regard to the inheritance of property? It has been stated that daughters do not usually take any share of a ryot's gote, that going to sons only according to the laws of Hindus and most Aryan races. Whether this is the case, and whether in other respects the law of the race or of the religion is followed?
- (3.) Whether there are any, and what caste rules among the Mahommedan peasantry? Have they any divisions among themselves as to eating, drinking, &c.? Will they take food from the hands of Hindus? Will they do most things like Europeans, or are they bound by caste rules to do this and not that? Have they much religion, and if so, of what character? Is it true that their Mollahs, &c., are much less avaricious than Hindu and other priests? Is there generally some kind of place of prayer in each village as stated in the extract?
- (4.) Of what nature are their marriage customs? Are children married by their parents as among the Hindus, or does a man choose for himself? What is the nature of the marriage ceremony, and by whom is it performed? Is polygamy common among them? Is divorce really very common in cases where there has been regular marriage and a family, and if so, what becomes of the children? Do the women of the Mahommedan peasantry, as a rule, work in the fields and make themselves generally useful?

We hope in a subsequent paper to answer the questions circulated by the Lieut. Governor of Bengal.

Extract from a letter from a native correspondent to the
Rev. J. E. Carpenter, Secretary of the Leeds Branch :—

Barahanagar, October 24th, 1873.

It seems to me that the best thing the National Indian Association can do is to deal in opinions. There should be an export and import of opinions. The advanced opinions of Great Britain in every department of thought should be exported to this country by private letters to friends, articles in public prints, and by books, tracts, reports of educational and other institutions, and arrangements should be made here to circulate the same widely among the people. Now we have got a good number of vernacular newspapers in which extracts, translations, &c., may be given out of these reports, for the benefit of those who do not know English. By this means England and the English mind will be brought nearer to India and the Indian mind. This taking in and sending out thoughts on social, moral and other subjects, seems to me for the present the principal work which your committee can take up.

INTELLIGENCE.

The *Times of India*, of October 13th, gives an account of the late distribution of prizes in three schools which are under the charge of the Parsee Girls' School Association at Bombay. The total number of girls is 496. The report stated that all the schools were working satisfactorily, and that in one of them, the Chundunwady School, into which, as is also mentioned, the system of female teachers has been introduced, the young girls show much more vivacity and higher attainments than boys of the same age.

We hear that in Bengal alone—that is, chiefly in and around Calcutta—there are at least 1,500 native ladies under daily instruction in their own homes. They belong chiefly

to the middle class, being the wives, widows and daughters of the men who have been educated in Government and Missionary colleges. Each pupil pays on an average a rupee a month for Bengalee and two rupees for English teaching. This work (says an Indian journal) "will tell much on native society," as the ladies referred to are the mothers of those "who will constitute the official, the professional, and the commercial elements of the coming generation. If the numbers in Upper India be added, it may be said that within the past ten years at least 2,500 ladies have been annually under instruction."

A writer in the current number of the *Bengal Magazine*, referring to the position of women, says "that now some Hindus feel quite offended if you do not ask after their wives, and that to invite them to dinner without their wives would be looked upon as bad taste." Of course this feeling is not that of the majority, but the fact that there should be any division of opinion as to the propriety of "effacing woman socially is in itself a gratifying evidence of progress."

An iron manufactory has been established at Bombay, and there, as well as at Madras, we hear of spinning and weaving mills. At Sholapore it is proposed to start some soap works. A book upon science, arts and manufactures has been compiled by Babu G. L. Mittra, with the hope of interesting his countrymen in these subjects, and is being published in Bengal.

INDIAN MAILS.

"Four men implicated in the recent *emeute* in the *Bangor* Central Gaol have been tried, and one has been sentenced to death. The other three were sentenced to three years rigorous imprisonment each. The evidence at the trial disclosed a lamentable absence of discipline and supervision in the gaol. The rich prisoners are said to have less work, better food, and generally

easier times of it than the poor prisoners. The sentence of death ought, the *Rangoon Gazette* thinks, to be commuted to one of transportation for life. At the conclusion of the trial the foreman, addressing the presiding judge, said:—"The jury unanimously beg to draw the attention of the court to the disgraceful state in which the prisoners are treated in the gaol. That poor prisoners should be under-fed to the benefit of those who dispose of some money, and are called rich, is, I may scarcely say, disgraceful, if we add to that, when rioting takes place in the gaol that the poor receive the hardest punishment whilst the rich get lighter—under such circumstances we think it necessary to call the attention of Government that an investigation be made, and if necessary punishment be inflicted. From the evidence it is also found that sticks, dabs and nails can be obtained by prisoners, this again is a serious matter, for there may be another outbreak in the week, therefore they would call the attention of the Government to this point, and hope that an enquiry may be ordered. The jury felt quite sure that this rioting, which has resulted in the loss of two men's lives, would not have occurred had there been proper vigilance."—*Jabalpur Chronicle*.

On Thursday morning Messrs. Ardasoor Framji Moos and Krishnarao Gopalrao Deshmukh, Barrister-at-Law, examined the girls attending Miss Carpenter's school, situated on the Gingaum Back Road, and distributed to them prizes which were kindly forwarded by that philanthropic lady.—*Argus*, Oct. 13, 1873.

PERSONAL INTELLIGENCE.

In the first B.Sc. and Preliminary Scientific Examination for Honours in the University of London for 1873, Mr. Prasanna Kumār Ráy passed in the Second Class in Zoology. Mr. D. N. Parakh has passed his examination for the License in Medicine and Midwifery at the Royal College of

Physicians of London, and will get his diploma on producing a surgical qualification.

Mr. A. C. Mitra has entered as a student of the Middle Temple, and at University College.

Two of the Indian gentlemen who came to England lately intend to study our manufactures.

We hear of no new arrivals in the course of last month.

Dr. Badhuri and Mr. Khory, who last summer became members of the Royal College of Surgeons, have returned to Bombay.

Mirza Abbas Baig and Kalub Ali Khan have also left England.

ADVERTISEMENTS.

“SIX MONTHS IN INDIA” in 1866-67,

By MARY CARPENTER.

This work is out of print, but a few copies remain in the hands of the Author, which may be obtained, post free, price 9/-.

WORKS BY W. A. LEONARD,

Author of the recent papers on “Hindu Thought,”

“MUSIC IN THE WESTERN CHURCH; a history of Psalmody from the first century down to the present time, with illustrations of the music of the various periods.”—Price 2/-.

[The reviews all speak of this book as a most interesting one—popularly written, and conveying reliable information upon the gradual growth of Church music.]

“THE CHRISTMAS FESTIVAL, its Origin, History and Customs (with some Carols).”—Price 1/6.

London: F. PITMAN. Bristol: W. & F. MORGAN.

THE JOURNAL OF THE INDIAN ASSOCIATION.

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ANNUAL PUBLIC MEETING OF THE NATIONAL INDIAN ASSOCIATION AT BRISTOL.

On Tuesday evening, December 2nd, a public meeting in connexion with the National Indian Association was held at the Victoria Rooms, to hear addresses from Messrs. C. Meenacshaya and C. Sabapathi Iyah, the Right Hon Sir Walter Crofton, Miss Mary Carpenter and others interested in the question of education and social progress in India. His Worship the Mayor, Mr. T. Barnes (who wore his gold chain of office), presided, and among those on the platform were Sir Walter Crofton, Miss Mary Carpenter, Prebendary Percival, Messrs C. Meenacshaya, C. Sabapathi Iyah (Brahmin gentlemen from Madras), Lewis Fry, Samuel Worsley, Alan Greenwell, W. H. Budgett, T. T. Taylor, W. Terrell, H. Thomas, W. A. Leonard, Professor Newman, &c.

The MAYOR, in opening the proceedings, said he had great pleasure in presiding over the meeting, because it was called for the purpose of furthering one of the greatest philanthropic objects of the day (hear, hear). This Association, in aid of the social progress of India, was, he thought, one whose object ought to make a deep impression upon the heart of every Englishman. We looked upon India as one of our greatest dependencies—he might say that it was the greatest dependency attached to the mother country (cheers). And it was of vital importance to those in this country who felt they had any responsibility whatever in carrying out the good and the welfare of those dependent on us, to aid in furthering the object of that society. One incident was of

special interest to them as Bristolians, and that was that the Association was founded by one of our own citizens (cheers). Miss Carpenter (loud cheers) had for many years been one of the greatest philanthropists of her day (cheers)—her works would live long after she ceased to live, and they would ever have cause to remember the good she had done (loud applause). Glancing at the objects of the Society, his Worship observed that one object was to extend a knowledge of the several conditions of India, and to excite an interest in her which might pave the way for increasing her friendly relations with the mother country (hear, hear). At this particular moment, too, there was another serious thing to be considered with reference to India, and that was the fearful state of famine to which many of the inhabitants of that country were reduced (hear). It was painful to conceive that from twenty-two millions to twenty-five millions of people might be exposed to the horrors of starvation, and if that society, could find itself able to relieve in the hour of distress and famine, it would be doubly gratifying (applause).

Mr. ALAN GREENWELL, M.A., hon. secretary, read letters of apology from the Right Hon. Stephen Cave and Sir Bartle Frere, the latter stating how much he valued the work of the society, and assuring them that he was only prevented attending the meeting by stress of work. Letters had also been received from the Rev. J. Caldicott, W. K. Wait, Esq., M.P., and several other gentlemen who regretted their inability to attend. He then read the following report of the National Indian Association:—

"Another and a third year in the history of our Association confirms us in our belief in the soundness of its principles, fully satisfies us as to our method of working them, and, while revealing to us increasingly the difficulties of our undertaking, stimulates us to increased energy in extending our operations. Working as we do on the Government principle of non-interference with the natives in religious and social customs, while we ourselves desire always to be actuated by the true spirit of Christianity, we have devoted our attention especially to those who do not come under the direct influence of the missions, and hence we have not had the co-operation and aid of those who know India only through that agency. This course has precluded us from the sympathy of multitudes in our

country who would otherwise have worked with us. India is, however, bound very closely to us, not only because two hundred millions of her inhabitants are fellow subjects of the same beloved Sovereign with the inhabitants of the British Isles, but because we have undertaken the great responsibility of ruling her, educating her, and preparing her to take an exalted place among the natives; therefore every British subject should take an interest in knowing how this vast responsibility is being discharged, and in becoming acquainted with the condition of the subjects of it. The many absorbing interests which claim our attention in our own country prevent this duty from being generally acknowledged, and we have lamented to observe how soon interest in India dies away, when the excitement caused by some eloquent advocate has subsided; we know also how very small and insignificant are any efforts we can make; still we are satisfied that our first object, 'to extend a knowledge of India and interest in her,' has made steady progress during the last year. As proof of this may be mentioned the very satisfactory public meetings at the Norwich Social Science Congress and at Leeds, reported in the November Journal of the Association, the great increase of members in the London branch, and the formation of a branch in Boston, Mass., U.S., especially having the object of promoting female education in India. The Journal is the means we rely on for disseminating knowledge of the social progress of India. A special object of the London branch has been the promotion of friendly intercourse with native gentlemen who visit our country. We are happy to know that in various parts of England they have been most kindly received in English homes, generally through introductions from our Association, and that they have greatly appreciated such personal intercourse. Our co-operation with enlightened natives of India in their own country has been chiefly directed to aid the efforts of Babu Sasipada Banerjee, of Baranagar, near Calcutta, who is carrying on quietly but zealously, within his own sphere, an admirable work for the improvement of his countrymen. This gentleman, it will be remembered, visited our country two years ago, in company with his wife—this was the first instance of a native Brahmin lady, who had not abandoned her caste, crossing the ocean. He has for more than six years

established girls' schools, and promoted in various ways the elevation of woman ; he has zealously advocated the temperance cause, taken an active part in social movements, promoted the establishment of Theistic worship, and has made steady and successful efforts for the improvement of the working-classes, and the withdrawal of them from idolatry. He now much needs a small printing press, to circulate among those whom he has thus improved various instructive matter. We trust that our friends may enable us to supply this to him. He has not received that pecuniary aid for his girls' school from the Government which is necessary for its suitable development, and which might have been expected, as large help is given to Zenana missions. We hope further co-operation will be obtained for him, and for any other such efforts. The transmission of boxes of educational apparatus, ladies' work, prizes for the girls' school, and presents for native ladies have been continued, and the boxes thus sent have been highly appreciated, not only for their intrinsic value, but as tokens of sympathy from English ladies. Contributions to these have been sent by some Royal ladies, and have been very highly valued. The Ladies' Sewing Parties in connexion with the Bristol Branch have also furnished many beautiful and tasteful specimens of needlework. Boxes have been sent to Bombay, Madras, Nagpore, Ahmedabad, Ratnagherry, and Barahanagar. The industrial training of the young has, at various times, been alluded to in the journal. The subject which, however, most requires the influence of British public opinion to bear on it is that of prison discipline. For many years it has been known that while some of the Indian prisons are admirably developed as regards industrial work—which is in itself certainly important—yet that in none of them is there that arrangement for separate sleeping which is now known to be absolutely essential in gaols, simply to prevent greater demoralisation, nor in any are there paid teachers to endeavour to educate them morally and intellectually. There are also no reformatory schools for the young, except one established about 20 years ago at Bombay by David Sassoon. When the late lamented Lord Mayo went out to India the Social Science Association sent a deputation to him respecting the improvement of Indian Prison Discipline, and we know but too well how much attention he devoted to the

subject. Efforts have been made to draw the attention of the public press to the subject of India, but without much success. We hope that the members of the Association in their different localities will use their influence to effect this most desirable object."

Mr. LEWIS FRY (treasurer) presented a financial statement, which he prefaced by remarking that they were in the middle of the financial year, and he could not therefore present a complete balance sheet. Their chief item of expenditure was in the printing and circulation of the *Journal*, and in the year ending December, 1871, they expended £149 19s. upon this object. The subscriptions and donations last year had amounted to £230, and a further donation of £50 had been received from an Indian gentleman. Having invested a portion, they had carried forward a balance of £2 in the present year. The speaker, before sitting down, announced that he had received a donation of two guineas from the Mayor towards the funds of the Association (hear, hear).

Miss MARY CARPENTER, who was well received, then addressed the meeting. She said that what India particularly asked from this country was sympathy (hear, hear). With the government of India they could have little to do. The matter was a very difficult and peculiar one, and perhaps, judging from what was frequently said of the Government of India in the newspapers, they might do harm rather than good by any remarks upon it. Sympathy was valued by the Hindus more than money (hear). There was no need perhaps to send large sums of money to India, except in such peculiar emergencies as were now likely to arise. But sympathy they could always send (hear, hear). They could not however, extend their sympathy to what they knew nothing whatever about. She lately requested a member of the Legislature to become a member of that Association, but he excused himself on the ground that he did not know where India was (laughter). He afterwards confessed to a slight and vague knowledge of the island of Ceylon, and the reason of that knowledge was that he happened to be acquainted with a highly-esteemed Hindu member of the Ceylon Legislature. The public press of this country was generally most reluctant to take notice of any subject connected with India. The speaker mentioned that she recently applied to one of the most widely circulated papers in the country for a notice on an Indian

subject, but she was informed that the chief editor would under no consideration introduce any article in his newspaper which was not popular, and as India was not a popular subject in England, he would not permit an article upon it to appear. Under such circumstances could India, she asked, feel that we really sympathised with her? (hear, hear). The people of England chose the Government of India, but how could they be expected to give a proper Government to that country unless they knew something of her real wants (hear, hear). Yet it was a well-known fact that whenever subjects connected with India came before the House of Commons, the House was in very great danger of being counted out (hear, hear and laughter). It was on that account that the Association had been desirous of extending a knowledge of India, through introducing into their Journal statements by native gentlemen who were competent to say what was really wanted, and in what way they wished to have sympathy (hear, hear). Miss Carpenter went on to say that all native gentlemen who came to England were exceedingly impressed with the condition of this country, and felt they could not have comprehended it had they not visited us. They became desirous when they returned of carrying back the same spirit that animated the people of this country, and of trying to transplant into their own land some of the English institutions that seemed to them most important; but in the accomplishment of this purpose they found almost insurmountable obstacles in India. The persecution which Babu Sasipada Banerjee had encountered since he had returned to India was almost inconceivable. He had however transplanted there the English home, and in the most idolatrous and bigoted village in the suburb of Calcutta one spot existed which could exhibit the happiness, and even the refinement of a family circle (hear, hear). In carrying on the works alluded to in the report, the Babu had been assisted and helped by the sympathy he received in this country, and especially in this city (hear, hear). When the British Government undertook to govern India one of the most enlightened legislators in India was found with a collection of school books around him, and he said, "I am making paving stones for the British to go out of India." He devoted himself to the work, and numbers of very enlightened and

first-rate Englishmen had devoted themselves to it. The Government had endeavoured to establish an excellent system of education for the boys in India, and upon this most important object, large sums were annually expended. No one could blame them that they did not then attempt to establish the same instructions for the girls, because they had promised not to interfere with the social customs of the country. At that time the social customs of the country precluded the possibility of educating the female sex. But the education of the males brought about an intense desire in the minds of enlightened native gentlemen, that the women of India should be educated. In many parts of India indigenous efforts of the utmost value had sprung up under which schools for girls had been established entirely at the expense of native gentlemen. But such work could not be brought to any degree of perfection unless it had large help from the women of England (cheers). It was the female sex who must educate the females (loud cheers). The mission schools had done immense good, and had demonstrated that Hindu girls could be as well instructed as Hindu boys when they were taught by those of their own sex, who were intelligent and devoted to the work (cheers). But exclusive of the mission schools, beyond the reach of these, all the girls of India were at present, as a general rule, subject to the management of male Hindu teachers, and under these circumstances very little could be done; and the Government, while it could not undertake to establish schools for girls, could make grants in aid of girls' schools. Urging that the principle had been established of Government grants in aid of all who made personal and voluntary effort, she observed that from some strange reason the enlightened English ladies and gentlemen who co-operated with Babu Sasipada Banerjee had not been able to gain that help from the Government which was to be expected (hear, hear). That gentleman was delighted with the infant school system in this country, which did not exist in others, and expressed his desire to establish the same system, and have educated and trained lady teachers. He wished also to build a school for them, but in none of these things had he been assisted by the Government. It was for them, then, to co-operate with him in his efforts, and the funds of their Association could hardly be better applied than in helping

one who had so devoted himself to female education. But the other subject, namely, that of the prisons of India, was perhaps with them at the present moment still more important, because it was one in which voluntary effort among the Hindus could not do the work it had been endeavouring to do with reference to the education of girls in India. It was beyond the reach of such voluntary effort, as the prisons were in the hands of the Government, which had not yet acknowledged the principle that they admitted in England, and all over the civilised world, except in India, to be right and necessary, namely, the separation of convicts one from another in sleeping cells. They also held in England that when an individual was put into prison every effort should be made to instruct him, and teach him morality and religion (cheers). They did not begrudge laying out large sums of money in paying chaplains and excellent teachers here, but in India she believed there was not a single gaol in which there were any paid teachers to instruct the unfortunate men confined there. And when they knew the state of education amongst the lowest classes there she thought they ought to do all in their power to instruct them when in gaol (cheers). This was a matter in which it was highly important that public opinion should be aroused (cheers). In conclusion Miss Carpenter briefly alluded to the gentlemen from India who were about to address them, and she strongly appealed to them to do all they could in promoting public opinion upon this important subject, and to endeavour to influence the public press in every way to also take up the subject, and support the Government in making such changes as were needed (applause).

Mr. C. SABAPATHI IYAH addressed the meeting as follows :—
 “Mr. Mayor, Ladies and Gentlemen,—We are all aware that when the world most needed our Saviour, he was sent in Divine Providence; even like the sun rising in the East he shed forth his effulgent rays of inspired truth and pure religion on all sides,—penetrating through the accumulated gloom of barbarism and bigotry, superstition and idolatry, shining the better under obstacles thrown in the shape of relentless and inhuman persecution, and gathering fresh strength and vigour, perfectly irresistible as they pursued slowly but surely their westward course; dispelling all the darkest ignorance that reigned supreme, they raised

abundant and lasting harvests of civilization and power. Placed under this light in as conspicuous a position as we are, let us pause but a moment to consider as to what the fundamental principles upon which all his teachings were based; we find them in words so simple and yet so divine, 'Love thy God and love thy neighbour,' the former 'with all thy heart and all thy soul,' and the latter 'as thyself;' thus imposing upon us a duty as sacred as it is great and noble, and a duty which we have undertaken solemnly to perform under a covenant sealed even with the sacred blood of Christ and all his noble martyrs. Now, then, how are we to perform it? The solution is as simple as it is practicable. The three short but yet everlasting years of Christ's missionary life are a precedent and guiding light in our endeavours. From him we learn that we should employ for the good of others in the most unselfish and disinterested manner all the talents entrusted to us by our Heavenly Father. Though individually we may be able to do little, yet the results of our united endeavours will be great and lasting. If we have received our light from the East when we most needed it, it is but fair that we should reflect it in full when the East requires it. Ladies and gentlemen, turn to look in that direction, and what do we see but that it is in the self-same condition as you once were, and worse—millions of our brothers and sisters in the state of utter darkness. Out of these, the two hundred and fifty millions of India appear more prominently to your view; they are dependent upon you not only as regards your religious and charitable feelings, but as regards your political position as governors and as custodians of their persons, property and interests. In fact, India requires not only a social but political and moral regeneration. Here you will find a wide field for the full exercise of your hearty sympathy to nourish the seed of truth that the great mercy of God, through western education, has planted. Now then, ladies and gentlemen, let us start to enquire how these noble objects may be attained. We find that the total regeneration of the country is intimately connected with political and moral regeneration, and that progress in one cannot be effected without attending to the others, and that neglect and indifference as regards one of them will retard the progress in the others. As the object of this Association, which has so kindly

called up this meeting, is to improve the social progress in India, I shall briefly try to express my views as to how this may be effected. It may be either direct or indirect; directly by spreading the knowledge as regards India, its condition and wants, more largely in the minds of the British public, and thereby creating a desire to take some interest on India's behalf; by calling such meetings as these, which my countrymen are freely invited to address; by their Journals treating of Indian matters; by introducing the native gentlemen that have come to this country into various English families that they may learn the comforts of an English home; and lastly, by enabling them to see the various and manifold institutions of this country. Indirectly, by attending to the political and moral wants of the country. It is indeed sad that there should be so much want of interest shown in the British Parliament as regards Indian questions. I was myself present when the Indian Budget was at the last sessions introduced; it was at the far end of the sessions, a "Goodwood Race" day, and 11 p.m. was the appointed hour. The House was crowded during the previous discussion, which was on the 'Zanzibar Mail Contract;' but within five minutes after the announcement of the Indian question the benches became empty, and some twelve or fourteen of the members who remained came upstairs and were soon fast asleep. All the time poor Mr. Fawcett with his true and disinterested philanthropy was portraying the wretched condition of the millions of India in true and genuine style, he scarcely knew that he was lecturing to an empty and a slumbering House." The speaker then proceeded to state some of the grievances of India. He reminded them that there was an absolute monarchy in India, and arguing that they could find from historical records that India in the olden days had the finest representative system that could be imagined, he said that system had been broken down and demoralised by the Mahommedans who invaded the country, but traces of it could still be found throughout India. It had been, he said, the opinion of some of the greatest statesmen in England that, with regard to the representative system, although it might not work very well under the principle of universal suffrage in India, yet it was high time that a commencement should be made (hear, hear). Something should be done

that the people might have a voice in raising their funds and in the disposal of their finances, and unless this were done there could not be that national spirit which was so desirable, and India could never rise to anything very high in the scale of nations (hear, hear). The second great grievance was the land tax. Complaining that the lands of India were taxed at half the whole net produce of the land, he said such a thing was unheard of in the earlier Indian dynasties—it was introduced at the time of the Mahommedan invasion, and had since been adopted by the British Government. How could they wonder that the country, under these circumstances, should be always poor, and that famine should exist? Enumerating other grievances, he spoke of the expense of Indian administration, and the present system of forest conservancy, and coming to the question of the defective prisons of the country, he adverted to the paper which he had read at the Social Science Congress at Norwich. He said that in 1872 there were 187 gaols in India, with a gaol population of 183,403 persons; but these were only the main gaols, besides which there were minor gaols and lock-ups. He decried the extreme want of accommodation in these gaols and their demoralising influence, and contrasting the gaol system of India with that of Great Britain, he alluded to the great and successful efforts of Sir Walter Crofton in this matter. In conclusion, he specially alluded to the non-introduction of any kind of moral training in the gaols of India, and again appealed to the sympathies of the English public.

Sir WALTER CROFTON then rose and proposed the following resolution:—"That this meeting learns with great regret the demoralising condition of so many of the Indian gaols, which had for several years been brought before the notice of the Social Science Association, and been the subject of representations from that body to the Government, and trusts that with a view to reform, the subject would, as soon as possible, receive the attention of the proper authorities." After alluding to the support he had on former occasions received from this great city in the efforts he had made in the way of prison reform, the speaker paid a warm tribute to the memory of the late Mr. Commissioner Hill, and said that the efforts made by that gentleman and others with whom he (Sir Walter) had been associated had been so successful that not-

withstanding the very large increase in our population, and the total cessation of transportation, we had now a far less number of convictions for criminal offences (hear, hear). Adverting next to the valued efforts of Miss Carpenter in India, he reviewed what had been done as a result of that lady's labours. He detailed the interview which a deputation—himself amongst the number—had with the Secretary of State for India, and said he at the time had been surprised to find that there had been a Bengal Prison Discipline Commission appointed in 1838, when Lord Macaulay was one of its members, and that the report of that commission made exactly the same recommendations as were made now with reference to reform in the gaols. He must confess that when he found from the official papers at the India Office what Lord Macaulay had recommended, he had some misgivings as to how far they should get on with their efforts at reform. But perseverance was their motto. Very shortly after that deputation, the Earl of Mayo was appointed Viceroy of India. He formed one of the deputation to Lord Mayo, and they found his lordship perfectly acquainted with Miss Carpenter's views and with the reports of the prison inspectors; and the deputation on leaving Lord Mayo were unanimously of opinion that he thoroughly understood the subject, and would do what was right. He reminded them of the constant visits which Lord Mayo had paid to the prisons throughout the rapid progresses he made in India, and observed that they all knew the melancholy termination of his career by the hand of an assassin while visiting the convict establishment at Andaman Island (hear, hear). England did well for India in sending her Lord Mayo, but she did grievously in so doing for herself (hear, hear). He did not think they must expect too much to be done at once in India. Their progress might be sure but it would be slow. That, however, was no reason for delay in urging reforms, but rather an incentive to go on with them (hear, hear), and he did think that, with Lord Northbrook as Viceroy of India, they could hope for the best. He (Sir Walter) happened to know that statesman, and knew that he, equally with his predecessor, was thoroughly informed upon these subjects, and if he felt a strong conviction that reforms were necessary he would do all that was possible in carrying them out (hear, hear). At the present moment, however, with a famine

threatening in Bengal, he would have his hands full. In conclusion, the speaker expressed his belief that it was most proper for them to move in the matter (hear, hear).

Mr. HERBERT THOMAS seconded the resolution. He remarked that that question as it related to India involved a gigantic task, because if they applied any new system to any country they must not only infuse the rulers and responsible leaders with some notions of the value of the reforms which they sought to introduce but they must also, to some considerable extent at least, prepare the way for them amongst the population themselves (hear, hear). In England all the prisoners were separated in solitary confinement, but our prison system was by no means so perfect as that which their friend Sir Walter Crofton could introduce if he had the power. Some reforms might not be applicable to India, but this they did know, that if people of any kind were associated together in large masses the one who was an adept in crime and an habitual criminal, and who unfortunately had no other education than how best to prey upon society, would contaminate the young criminal who perhaps had fallen from some very great temptation and some particular misfortune into crime (hear, hear). That was the case in India, and only if that state of things was altered, prison discipline in that country would be greatly amended (hear, hear). He considered it should be the care of this country to see so far as they could that there was a growth of better institutions in India (hear, hear).

The Rev. PREBENDARY PERCIVAL, in supporting the resolution, said they all felt very strongly that while punishment was intended to be preventive, it must also fail to a very great extent of its object when it was not distinctly reformatory in its character. If, therefore, they were told that a prison was in such a condition as to have a demoralising effect upon all those who went into it, they must feel that things were in fact turned upside down, and that that which ought to have the effect of improving society, was, to a certain extent, having a directly opposite tendency. Therefore, he was sure they would all be of one mind that if the prisons of India were in a bad state, they must not only express their regret upon the subject, but their hope that the matter would be pressed with all urgency upon the proper authorities (hear, hear). In conclusion, the speaker expressed his sympathy with that movement, and his

sense of the great and good works that were continually being done at the instance and under the guidance of Miss Carpenter (cheers).

The resolution was then put to the meeting, and carried unanimously.

Mr. C. MEENACSHAYA then said, "Mr. Mayor, ladies and gentlemen, in addressing you I feel a pleasing assurance that I have a claim upon you for a hearing—a claim founded upon your well-known kindness to India. India has always received at your hands a most cordial and hearty welcome; I may mention a thousand acts of exalted hospitality shown by this town to the most respectable and respected of Hindus, the late Rajah Ram Mohun Roy; I may also mention the very enthusiastic reception you gave only the other day to Babu Keshub Chunder Sen. Though I do not deserve to be mentioned in the same breath with those eminent celebrities, still the great honor you do me by permitting me to address you this evening, unquestionably shows that even the humblest of Hindus can reckon upon a kind reception in this important town. I have also another claim upon you for a hearing—I am your fellow-subject, inasmuch as you and I are subjects of her Most Gracious Majesty the Queen of Great Britain and Ireland. Though different in creed, colour and country, we owe allegiance to the same sovereign—the Queen of England is also the Empress of India. But there is still another claim, the most important of all—I have grievances to urge, and you are in a position to redress them. The ear of Great Britain has never been known to be deaf to cries for help. The social regeneration of India being the end and aim of this Association, the most philanthropic of institutions, I must here express my conviction that social virtues can only grow by the side of political virtues; that in fact political status is the very basis upon which social status grows, and that they stand to each other in the relation of cause and effect. Just as the healthy growth of a plant is dependent upon the nature of the soil, so does the social developement of a country depend upon the character of its political institutions. Cripple the one and you cripple the other; develop the one and you develop the other. History tells us this. All human experience past and present points out to this conclusion. Compare the countries of

Asia with those of Europe ; whereas in the former, rigid and uncompromising despotism has crushed all spirit of independence and self-respect, and all their concomitant virtues, political and social ; all the aimable phases of these virtues have received great nourishment and developement under the genial influence of the constitutional institutions of the latter. Compare the various countries of Europe in themselves ; the more rigid or more constitutional the Government the more restricted or the more extended is the developement of those virtues. You have all, I trust, more or less heard of the famine that is now threatening Bengal. There is not, and cannot be a question of greater social importance than the Indian famines ; it is the greatest of social problems. In 1866 we had a famine in Orissa, a portion of the Bengal Presidency, which destroyed upwards of one million human beings ; in 1868 we had another famine in the North-Western Province ; in 1871 there was a very great dearth and scarcity ; and Bengal is just now standing on the verge of a great famine. The area of the country which will be more or less affected by this famine is about 180,000 square miles, with a population of 59,000,000. Various remedies are suggested for meeting or mitigating this threatening disaster. During the last few days I have read no less than half a dozen suggestions in the English papers by gentlemen who have had considerable experience in Indian affairs. Whether any one of these, or all could effectually save the country from this impending calamity, I do not wish to hazard any opinion upon. You may save the country this year, but what guarantee is there that a similar or worse misfortune may not recur in Bengal or any other part of India next year ? The bewailings and death-agonies of the starving men, women, and children of the last famine in India have hardly ceased to ring in our ears, when we are startled by the terrible warnings of another famine, and unless that is investigated, ascertained and removed, the unfortunate results will continue to exist." The speaker then proceeded to consider the probable causes of the famines, especially dwelling on the extreme poverty of the bulk of the people, who were cultivators of the ground, and overburdened by a heavy land-tax. After dwelling on other difficulties he thus concluded—" Our destinies are in the hands of the British public ; you can lift us up to your own level ; the process is a very

simple one indeed ; but not if you are indifferent to Indian affairs. If the British public could only be made to devote a small space of time—a very small space of time indeed—to our affairs—to the affairs of 200,000,000 of your fellow-subjects—that very moment I say, our misfortunes will cease to have any existence. If the Indian subjects were not considered a bore in the House of Commons, if Professor Fawcett had not empty benches to address, we should long ago have become a happy people. Bright and Fawcett are almost household words in India, why should not Bristol be another, and a hundred other names? Why should unhappy India receive a cool treatment in the British Parliament? Is it because she is distant? Is it because she is helpless and comes to you for protection? I implore you, ladies and gentlemen, to interest yourselves in the cause of the distressed, I implore you, gentlemen of the press, to devote some little space in your valuable journals for the discussion of Indian topics. I here hold in my hand a cartoon of *Punch*, in which England and India are represented as mother and daughter—make that relationship a reality. Let India be really England's daughter, and not her hind maid."

Professor NIWMAN proposed, "That this meeting cordially approves of the objects of the National Indian Association." In some detailed remarks, he stated that it was hardly accurate to say that the Association intended to teach the Christian religion to the natives of India, though he pointed out that there was a considerable vein of truth in what one Hindu gentleman had said, that English literature was unburdened with the Christian religion, and what had fallen from the lips of the gentleman from India who had just addressed them showed, he thought what an effect the reading of English literature had upon the natives of India. He dwelt upon the good effects of bringing the two nations closer together, glanced at the slowness of the English press to communicate information concerning India, spoke in favour of a representative system in India, and having referred to the grave responsibilities of England in respect to India, he said that we had now a noble opportunity of winning the loyalty of the Hindus, and if we could do that effectually it would be a blessing to both countries. He earnestly trusted that such efforts as the Association might be able to put forth might meet with success and be productive of the best results.

Mr. T. T. TAYLOR, in briefly seconding the resolution, said he believed the want of sympathy on behalf of India by the people of this country arose from a want of knowledge of that part of the world ; and he knew of no machinery at the present time more calculated to impart that knowledge than the Association. He asked his fellow-citizens either to join the Association or to take an interest in its objects, and to possess themselves of its published works.

The resolution was then unanimously adopted ; and the meeting closed with thanks to the Mayor for presiding, and to the Hindu gentlemen for their presence on that occasion.

AN INDIAN'S LAMENT.

I.

Shall idle Iud for ever sleep
And never shall the harvest reap
By western nations sown,
Of Science, Progress, in the land
Though under strangers' strong command,
Still superstition's own !

II.

Ignorance, darker grown, devours
All her lethargic living hours
And knowledge knows no home ;
Social Reform with hopeful cast,
Science with soothing sources vast,
To her as wanderers roam !

III.

Rise India rise ! and sleep no more,
Welcome enlightened western lore,
Thy glory past awake ;
Let lustrous rays remove the gloom,
Let pure faith in thy bosom bloom,
Let idols thee forsake.

R. MITTRA.

REVIEW.

THE EARLY HISTORY OF THE PROPERTY OF MARRIED WOMEN, AS COLLECTED FROM ROMAN AND HINDU LAW. A lecture delivered at Birmingham March 25, 1873, by Sir HENRY SUMNER MAINE, K.C.S.I., D.C.L., Member of the Council of India, and Corpus Professor of Jurisprudence in the University of Oxford.

From Sir Henry Maine's already published works we know that he has zealously groped into the twilight of primitive times; for by the help of legal indications, he has reconstructed for us in imagination much of the social framework of ancient Aryan communities. The lecture before us forms part of a book that has not yet appeared, and in it he enlightens us as to the early position of married women among the Romans and the Hindus in respect to control of their property, tracing the changes which were gradually introduced upon this point into the grand systems of law of those two important "sub-races" of Aryans.

The author first carries us back to view that institution of our forefathers which he considers "the one condition of their progress to civilization"—the Patriarchal Family. By this term he does not mean simply a group determined by blood relationship, but one consisting "of animate and inanimate property, of wife, children, slaves, land and goods, all held together by subjection to the despotic authority of the eldest male of the eldest ascending line, the father, grand-

father, or even more remote ancestor,"—a group of which the primary binding force was Power. He regards the family, in this sense, as the model of those larger aggregates—the village communities—which appear to have composed primitive societies. Having made us clearly realize the idea of this Patriarchal Family, he brings before us the continual process of individual emancipation, which, beginning at a very early period, has gone on down to our own age. He shows that children, women, slaves, in different degrees and at different times, have become enfranchised from the rigid control under which all were originally held by the head of the family.

Passing to the special subject of his lecture, Sir Henry Maine describes the modifications successively permitted in Roman law by means of which a wife's power over her property was increased, and then he goes on to Hindu law, stating the evidence of similar relaxations which that also affords. "The settled property of a married woman, incapable of alienation by her husband, is well-known to the Hindus under the name of *Stridhan*;" and not only does this institution seem to have been developed among them at a period relatively much earlier than among the Romans, but it is extremely likely, according to the writer, that the married woman's authority over it was "a great deal more extensive than was that of a Roman wife." An old and authoritative Hindu jurist quotes a rule from *Manu*, which appears to indicate that at one period "the whole of a married woman's property was enjoyed by her independently of her husband's control." There is a degree of doubt as to whether this rule did spring from the "mythical" *Manu*, but it may be believed "that some such rule was attributed to a venerable antiquity," and that the privileges of women were in past ages considerable. The causes

which led to this disengagement of individuals from the despotic rule of the family group are held by Sir Henry Maine to have been, in the case of Rome, the philosophical theories derived from Greece, while in India he ascribes much effect to the influence of religion, which, by putting forward the belief in responsibility after death, brought the conception of the individual, "who was to suffer separately and enjoy separately," into extreme distinctness.

But now the question naturally arises, why, among the Hindus, women, after becoming partially enfranchised, should have "fallen back into a condition worse than the first?" Why, for instance, has the institution of *Stridhan*, instead of being matured and improved, as was the case in Western society, been so much lessened in dimensions and importance? Probably many causes have been at work in this matter, and, as usual, cause and effect have interacted; for if by some external influence the independence of women was hindered, they would become less fitted for its exercise. Sir Henry Maine suggests one cause of the present greater restrictions, namely, that as expiatory rites were strictly associated with the idea of responsibility after death, and these rites had to be paid for out of the deceased ancestor's property, and as women were less qualified than men to discharge sacrificial duties, the Brahminical lawyers would be more and more disinclined to permit women to have power over funds available for such objects. This conjecture does not appear to us very satisfactory, as the Brahmins were more likely, we should have thought, to be able to influence women than men, and they could easily have devised means of overcoming the practical difficulties that might hinder women from themselves performing the expiatory ceremonies. But whether or not we know their real motives, the fact remains that Brahminical lawyers showed a dislike to the liberality

towards women of old Hindu institutions, and continually aimed at limiting the control of women over property. The same spirit is evidenced by their encouragement of the rite of Suttee, or widow-burning, now happily abolished in our dominions and in many native states. Thus it appears that the despotic rule of the ancient Patriarchal Family, which had in later times been successfully infringed upon, has since in practice been very much restored. We may, however, look hopefully to the signs which the present age affords of a second, and, we trust, more lasting reformation in the whole social condition of Hindu ladies.

Sir Henry Maine concludes his instructive lecture by remarking on the intimate connection between the "personal immunity and proprietary capacity of women" in a community, and the advance of that community in civilization; and, he adds, "If we were asked why the Hindus on the one hand, and the Romans and all the races to which they have bequeathed their institutions on the other, have had so widely different a history, no reply can be very confidently given, so difficult is it among the vast variety of influences acting on great assemblages of men, to single out any one or any definite number of them, and to be sure that these have operated more powerful than the rest. Yet, if it were absolutely necessary to give an answer, it would consist in pointing to the difference in their social history which has been the subject of this lecture, and in observing that one steadily carried forward, while the other recoiled from, the series of changes which put an end to the seclusion and degradation of an entire sex."

E. A. M.

ENGLISH INTELLIGENCE.

SOIREE AT THE RED LODGE, BRISTOL.

"On Friday evening, December 5th, a gathering of a very interesting character took place in the Oak Drawing-room, Red Lodge, Park Row, Miss Mary Carpenter having invited a number of influential ladies and gentlemen to meet Mr. C. Meenashaya and Mr. C. Sabapathi Iyah, two Brahmin gentlemen, of Madras, who are on a visit to this country for the purpose of studying our institutions. The Mayoress (Mrs. T. Barnes), with her son, Lieut. Barnes, honoured the company with their presence, as also Dr. Guillaume, from Neuchâtel. The Hindu gentlemen wore turbans of crimson and gold, dark blue tunics trimmed with gold braid, and pantaloons to match, and their Oriental costume had a very pleasing appearance. Around the walls of the drawing-room were hung numerous transcripts of Indian scenery, and on tables in the apartment were arranged several beautiful articles of Hindu workmanship. In an adjoining room were photographs of places of interest in India, and these attracted a good deal of attention. After the various articles of interest displayed had been inspected, Miss Carpenter briefly addressed those present referring to the various native visitors from India who had at various times met them there. Among these she instanced Judge Mankoojee Cursetjee, of Bombay, Babu Keshub Chunder Sen, the Hafiz Ameer Hassan, Mr. Krishnarao Gopal Deshmukh, and Babu Sasipada Banerjee, accompanied by his wife. This last gentleman was continuing his efforts for the improvement of the working classes, and held meetings for Theistic worship among them, while Mrs. Banerjee had led the way, in bringing out other ladies from their seclusion. Their little son

Albion (who, our readers will remember, was born in this city) was a particularly intelligent and precocious child, and his father thought he would do credit to his English birth. Miss Carpenter then adverted to the objects Mr. Meenacshaya and Mr. Sabapathi Iyah had in view in visiting this country, and stated that those gentlemen would be happy to give any information respecting the social life of the people of India. Mr. C. Meenacshaya was the first to address those present, and in the course of a long and interesting speech, during which he replied to several questions which were asked by members of the party, he described the difference between the charity of the Hindus and the charity of the English, and pointed out that the charity of the inhabitants of his native land was not of so exalted a character as that of the English. He believed that as the people became more enlightened changes would be made in the mode of dispensing charity, but until they were enlightened private benevolence would continue to endow pagodas and temples, and caravanserais or guest houses. There was no systematic provision for the education and bringing up of orphans, and the system of caste to a great extent interfered with the making of such provision ; but at the same time it must be remembered that there was a certain amount of patriarchal affection existent amongst the Hindus, and well-to-do villagers took care that the poor orphan girls or boys of the village were not neglected. The establishment of Orphan Asylums had been mooted, and though the movement was as yet in its infancy, yet the very fact that such a movement should have been suggested was a sign that the advantages of the system were appreciated, and that sooner or later an effort would be made to give the idea practical effect. He said he had been particularly struck with the institutions of that character in England, and he especially referred to the impression made upon him by a visit to the Red Maids' School, and said after inspecting that institution he could see what progress real and true charity had made in this country. He expressed a wish that the English would be more familiar in their intercourse with the natives of India, and said if the ladies and gentlemen who went out to his native country were more conciliatory in their manner, and mixed more freely with the Hindus, the progress of the country would be wonderfully rapid. In

speaking of the progress India had made under the British rule, the speaker stated his belief that in the course of thirty or forty years the English language would become the national language of India, and said it was his hearty wish that it might become so. He trusted there would be a closer union between the inhabitants of the two countries, and that the English people would try to elevate the Hindus up to their own standard and put them on an equality with them. He next touched upon the question of female education in India, and after referring to the efforts of Miss Carpenter in that direction, informed his auditors that there were now at least 100,000 girls receiving education in his native country. He attributed the present inferior position of Hindu women to the effects of the Mahomedan rule in India, and then described in glowing terms the advance India had made during the last fourteen years, and remarked that if India had made such progress in so short a period there was every probability of her becoming a great country. Mr. C. Subapathi Iyah next addressed the gathering, and indicated the manner in which his hearers could express their sympathy with India. They could show their sympathy with his native country by holding social meetings like the present, giving information to members of English communities respecting India, and affording natives of that country opportunities of coming forward to state their wants and desires, and to describe the condition of their birthplace. Another way in which they could show their sympathy with India was by persuading their friends who went out to Hindustan to try to elevate the Hindus; and if this were done there would be a rapid advance in the moral and social, as well as political condition of the country. He spoke of the great progress India had made within the last ten years, adverted to the rapid extension of the facilities for acquiring an English education, and stated that a great change was taking place in the people, for by the spread of education idolatry was fast disappearing, superstition was vanishing, and prejudices were being overcome. He considered that the course taken by the National Indian Association was a right one, and if his hearers wished to show their sympathy with India they could not do better than follow in the path marked out by that association. He expressed his regret that the British Government had given up

its control over the money left for the purpose of endowing the Hindu temples, and hinted that a portion of these endowments might have been very rightly employed in providing schools for the education of the Hindus. In conclusion, he expressed his gratitude to the Mayor (Mr. Alderman Barnes) for presiding over the meeting held at the Victoria Rooms, on Tuesday evening, and also thanked the Mayoress for her attendance that evening. The party soon afterwards separated."—*Bristol Daily Post*.

INDIAN INTELLIGENCE.

It has for some time been contemplated to establish a club in Madras which men of all nations might join. We are glad to hear that the plan has been realised, and that the new club, under the name of the Cosmopolitan, was opened on October 30th. An address was delivered on the occasion by Mr. Justice Holloway. The *Homeward Mail* writes, "Native gentlemen are said to take a lively interest in this novel institution, and it remains to be seen what effect it may have in inducing a better understanding between European gentlemen and themselves."

A movement in favour of widow-marriage has begun in Madras, headed by Mr. Sheshya Iyengar, of Travancore. In Bombay an association with the same object has existed since 1866, and consists of more than 300 members. Seven marriages of widows, three of them among high caste Brahmins, have taken place in consequence of the operations

of that Society. It has also published several books on the subject, establishing the legality of these marriages out of ancient writings. The Bombay Association has lately expressed sympathy and a desire for co-operation with those at Madras. A Calcutta paper suggests that action should begin there also in this direction.

The *Indian Mirror* publishes a prospectus of a society for the development of the natural resources in India, and for the encouragement of its commerce and manufactures. Mr. Rakhal C. Roy, who left England last summer, after being called to the Bar, writes to that paper in favour of the scheme, and was intending to explain his ideas further in an inaugural lecture. It is proposed to collect information on all practical points connected with commercial and manufacturing enterprise, to use efforts to encourage educated young men to enter into commerce and trade, and to found institutions which will promote the necessary training.

Two English ladies have lately been appointed Inspectors of Girls' Schools in the North-West Provinces. They are both Superintendents of Female Normal Schools, one at Benares, the other at Allyghur. We hear, too, of women vaccinators in Madras.

Professor R. C. Childers, who has been appointed to the chair of Pali and Buddhist literature recently founded in University College, London, read a paper lately on the "Singhalese language;" showing that it belongs to the group of the Aryan vernaculars of India, and deserves more attention than it has hitherto received from Oriental scholars.

There exists a Female Improvement Association at Barisal, in Backergunge, and it seems that 108 native ladies have given their names for appearing at the approaching examinations. These ladies have received education in *zananas*, and will come from different parts of the district.

Holkar's minister at Indore, Sir Madava Rao, is exerting himself to promote education, and we learn that it is making fair progress. Physical training is encouraged in the schools.

"THE BENARES GIRLS' SCHOOL.—The distribution of prizes to the pupils of the Maharajah of Vizianagram's Girls' School in Benares came off on Nov. 5. The prizes consisted of useful Hindoo books, toys, knitting-boxes, &c., which were distributed by Mrs. Carmichael, who presided on the occasion. The number of girls attending these schools may be estimated at about 700, varying in age from six to twenty years, mostly of good family. The progress of the girls reflects great credit on Mrs. Etherington, the lady superintendent."—*Bengal Homeward Mail*, December 15. 1873.

PERSONAL INTELLIGENCE.

Mr. Krishna Govinda Gupta, Barrister-at-Law, and of the Indian Civil Service, has been appointed Assistant-Magistrate and Collector for the district of Backergunge, in the Sunderbunds, the chief town of which is about 120 miles east of Calcutta.

We hear of the arrival of only one student from India last month—Mr. Nisi Kanto Chatterjee. He has at once gone to Edinburgh, at which University four or five Bengalees are at present studying.

Mr. Dadabhai Naoroji has returned to India, by the express desire of the Gaekwar of Baroda, who wishes for the benefit of his experience and counsel.

Mr. and Mrs. Ragaviah Chetty have left England for Madras, after a visit of about three months.

The safe arrival at Calcutta is mentioned of Mr. Gobind Chunder Dutt, who passed several years here for the education of his daughters. He was one of the contributors to the "Dutt Family Album," a collection of poems in English published about four years ago.

INDIAN MAIL.

PRACTICAL EDUCATION.

The education of the natives of India has hitherto been conducted upon very lofty principles. We have tried to have as many learned men in India as in England, and if we have not entirely succeeded in that noble attempt we have inspired the youth who have entered the academic shades with the highest aspirations. They all look forward to filling some "gentle" position in life. It is true *nazib* has been rather unkind, and the golden showers have not fallen so often as was anticipated, and some disappointment is felt both by the educated youths and by their paternal Government. Having found out that all is not gold that glitters, whether in the mental or the physical world, it would be wise to try some other method, so that the true metal might be at all times obtained. We have had enough of theoretical education, let us try the practical. As all Hindus cannot be philosophers, some of them might be turned into carpenters, or masons, or builders of houses. There would be wisdom in such an arrangement as this, and the education of the youth in this country, though not so magnificent in appearance, would be very much more useful, both to the youths themselves and to their country than the present system. Some of the leading native gentlemen are becoming fully convinced that there is a great want of plain mechanical knowledge, and that efforts should be made to spread this knowledge as widely as possible. In the mofussil, especially, mechanical knowledge would be very valuable, and the many rajahs and chiefs would find it very advantageous to encourage the instruction of the various artificers whose work is now performed upon very antiquated models. Such knowledge as might soon be acquired by mechanics in the

infossil towns would be of great value, especially in the territories of the independent rajahs, and might lead to higher steps in the principles of mechanics, even to that ennobling one of mechanical engineering. The grand thing to be done is to make the first move, and it is really surprising that no move has yet been made towards improving the mechanical arts in India. The existing notions are ancient enough to have passed beyond the respect due to them on account of their age, and they might be superseded by modern improvements without the least regret. But a beginning must be made, and if native gentlemen would themselves encourage artizans by giving them suitable rewards for proficiency in their occupations success would be secured. Will not some sagacious rajah set the example?—*Argus*.

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THE ELEVATION OF THE WORKING CLASSES.

A PLEASURE excursion of working men will probably not present to our English readers any feature of special interest, worthy of notice in this journal. But those who have visited India, and are acquainted with the state of native society in that country, will hardly be able to believe that so remarkable an event can really have taken place, especially when they learn that the expedition was planned and conducted by a high caste Brahmin gentleman. The working classes constitute a very important portion of society in England, and generally in Europe, but they can hardly be said to exist in India, as in this country, so deep is the gulf which separates those engaged in industrial work from the educated portion of society. The tyranny of caste has hitherto been absolute, and the gulf impassable which separates the lower from the higher. But the claims of the masses and the "dignity of labour" are beginning to attract attention. It may be remembered by our readers that a paper, by Babu Sasipada Banerjee, was read at Leeds before the Education Section of the Social Science Association in October, 1871, on the "Education of the Masses," strongly advocating the introduction of a Factory

Act in India, similar to that existing in our country, for providing a half-time education for the children employed in factories. We have not heard that any steps towards that important measure have yet been taken, but rejoice that the attention of the Indian Government has lately been directed to the education of the teeming millions forming the masses of the Indian population. The improvement of the workmen employed in a large jute factory in the neighbourhood of Calcutta has been the object of Mr. Banerjee's steady efforts for many years, and the simple account of the excursion which appeared in the Indian papers at once shows great progress, and gives promise for the future. We are happy to observe that the public press sympathises in the movement, and to learn that the author of it has the coöperation of the managers of the factory and other English residents. We extract the following from the *Indian Daily News* of Dec. 11th, 1873:—

“WORKING MEN'S CLUB.—The fourth anniversary of the Baranagar Working Men's Club was celebrated with some *clat* on Sunday, the 7th instant. The party assembled early in the morning in the house of their President, Babu Sasipada Banerjee, to sing some Bengalee songs, which were composed for the occasion, after which they went in solemn procession to the river side, with flags in front and rear, where some green boats, decorated with flowers and flags, awaited their arrival to take them to Barrackpore Park. The club are very much obliged to Captain Samuells, the Cantonment Magistrate of Barrackpore, for the arrangements he kindly made there for the reception of the party; the park serjeant, the police, and the teachers of the Government school, all awaited the arrival of the Working Men's Club. After landing, the party walked over the Strand Road of the park, nature and art combining to give a pleasant aspect to the scenery. They then visited the Government school building, where the head master kindly received them. There they had a dinner of *loochees, curries, shenda, &c.*, of which they partook with the greatest delight.

The working men sat in long rows, headed by Babu Sasipada Banerjee, a scene very interesting to notice. After two songs in loud chorus, which attracted a good number of visitors around, the party went in procession to see the animals, birds, &c., the flags, with the English and Bengallee inscriptions above them, explaining to the other visitors of the park of what the party consisted. The party was then taken by the serjeant of the park to the monument of Lady Canning, which all the men saw with deep reverence, Babu Sasipada Banerjee telling them in a few words what good the country derived from the rule of Lord Canning, and promising them a more detailed account at the ordinary meeting of their club. Thence they visited Government House and the adjoining garden, a privilege which they will never forget. Evening approaching, the party sat under a tree and on the grass to hold their anniversary meeting, the good serjeant kindly lending them a light which was hung on the trunk of a tree. The proceedings commenced with singing a thanksgiving song to the Queen, expressing their gratitude for her rule over this country, and for the education which Her Majesty's Government is imparting to the people of this country. The following resolution, with suitable remarks, were adopted with loud acclamations:—

“1st.—That this meeting deeply regrets to see the spread of the vice of intemperance among the working men of Barahanagar, and earnestly hopes that friends would help them in carrying out the arduous work which they have undertaken, to improve and elevate the social and moral condition of their co-labourers.”

“2nd.—That this meeting expresses their deepest obligations to the Barahanagar Jute Company for the support which they are giving to upwards of six thousand of people, and for the good they are generally doing to the town of Barahanagar.”

“3rd.—That this meeting tenders their best and sincerest thanks to the Bengal Government, for the system of primary education which it has introduced for the masses of this country, and to the friends, supporters and well-wishers of mass education in this country, and in England, for the interest they have shown for the true welfare of this great country.”

The proceedings ended with two more songs, and the party came back to Barahanagar at ten o'clock at night.”

In inserting the above account of the anniversary of the Barahanagar Working Men's Club, the *Indian Daily News*, in an editorial paragraph, says :—

“We always sympathize with and encourage real work for the elevation of the masses of this country ; and therefore feel it a pleasure to record our satisfaction at the attempts made at Barahanagar by Babu Sasipada Banerjee for the education and moral elevation of the working people of that manufacturing town. On Sunday Barahanagar witnessed a scene such as has not before been seen in any part of the country. The members of the Working Men's Club, a society which has been in existence there for the last four years, celebrated their anniversary with earnestness and enthusiasm. The party, headed by Babu Sasipada Banerjee, undertook an incursion to the Barrackpore Park by green boats, decorated with flowers and flags. A solemn procession of fifty earnest working men, bent upon self-improvement, is an insignificant affair at home, but in a country like India, where the masses have been systematically kept down by the oppression of the zemindars, and the wickedness of the Brahmin priests, it requires considerable strength of mind for any one to identify himself with the working men, for it is an undeniable fact that no one can do real and permanent good to them who does not identify himself with them.”

£25 has been granted to Babu Sasipada Banerjee from the funds of the National Indian Association towards the erection of a Working Man's Institute.

A HINDU'S VISIT TO ENGLAND.

We think that our readers on both sides of the “black waters” will be interested in learning the impressions of a Hindu gentleman on first undertaking the dreaded voyage to visit the great country under whose government he lives.

We have therefore much pleasure in inserting the following graphic narrative of one of our correspondents :—

“The idea of coming to England I entertained very zealously and firmly for a great many years. The more I found difficulties before me, the more it took hold of my fancy, and made me the more insensible to the expostulation of friends, until at length I became entirely regardless of the dark prospects which not a few of my countrymen presented to my view in vivid colours. I set myself to the task vigorously and manfully for three years, and for the first time in April, 1873, I thought I could safely look forward to the fulfilment of the deep-seated desire and hope of my heart—to sail for England. The excitement and joy preceding such a step were in my case somewhat more than are ordinarily found. For a few days previous to leaving I was in high spirits, but I can never forget the moment when the steamer weighed anchor and unbidden tears stole down my cheeks at the melancholy thought of having estranged myself from the sight and company of my good mother. My uneasiness on this score at several times recurred in a rather menacing form, which again increased at times of sea-sickness, and, in short, whenever I felt I was far, far away from home. Amidst the sorrowful thoughts I was plunged into, there transpired a scene which settled a little my troubled mind. It was, when the steamer left her moorings, the friends and relatives of the departing passengers all stood in one row on the banks of the Hooghly, gazing very ardently for the last time, most enthusiastically bidding a hearty farewell to their friends, and wishing them a pleasant voyage. Sorrow and grief consequent on my leaving my country reverted to me soon, and I was again melancholy. In this way I passed three or four days before we reached Madras, which we very eagerly went to see (on the 14th of April), as the sight of men, houses, and the din and bustle of a city, might, I believed, afford me some relief. I was not disappointed. The rush of persons on board the ship who wished to go ashore was so great as to afford me much amusement. Passengers dressing, calling for tea rather early, men coming from the shore to escort us, and conducting us to the *catamarans*, added not a little to the jollity of the scene. Various were the demands of the boatmen, all well-built, sturdy and robust. Each was armed with batches of

testimonials. It was not very long before I with a few fellow-passengers belonging to the firm of Borneo Company at Barabanagar got into one of the boats, and went along the high waves of the Bay of Bengal, now rising high over the billows, now mixing anew with the blue multitudinous waters. Halfway to the shore a few public buildings came into sight. Strangers as we were we did not know what they were, and we gladly accepted the services of a native of the place, who offered them to us at a rather trifling sum. We could then see the High Court, the Bank, and the P. & O. Company's Office. On landing we still required a person for our guide, whom we easily procured, and I looked all over the place with great interest and curiosity, though the April sun was emitting sparks of fire. Under such a tropical sun I soon got tired, when I could walk no longer, and had run to a carriage. But hunger soon plied his shafts on me, and made me enquire for an hotel, which I heard to be at a considerable distance from the place where I made the enquiry. Spent and hungry I dropped at a chemists hard by, and refreshed myself with a bottle of lemonade, and then looked elsewhere for substantial food. After satisfying my appetite I viewed the Park and the Bazaar, and addressed home a penitential note. This done I retraced my steps towards the ship, and I was shortly at the sandy beach of the sea, at times coming half over the semi-naked dark persons of the boatmen. Late in the evening, when we were fast asleep, the steamer bid adieu to the beautiful city of Madras, and continued her voyage over the fathomless deep for four days till she reached Galle on the 18th of April at about nine in the morning.

"A few miles from the shore we observed the elegant buildings, trees, 'the Mangoetope,' and 'the nutmeg gardens' of the once magnificent and paradisiacal realm of the mighty and heaven-defying Ravana, King of Ceylon. Here we waited for full two days in expectation of the mail steamer from China. Passengers as usual busied themselves in getting ashore, very probably tempted by the beautiful sights of the place, of the legendary, or, as I ought perhaps rather to say, the mythical heroes of Hunka. Here we enjoyed the scenery to our heart's content, and to my delight I found several of my fellow-countrymen, though differing in creed,

with whom I could converse in my mother tongue. For a few days I had ceased to indulge any belief in the possibility of encountering any persons from my own country. It was therefore an agreeable surprise to me to find that a great number of Mahomedans had come on board as *khidmulgars* orderlies, *punkasouls* and *ayahs*, whose touching and affecting expressions of sympathy came home at once to my heart. On anchoring the natives came in great numbers, each with some rarity of the place in his hand, but the barbers exceeded in number. Their services were much in request on board the ship, and were amply remunerated. On the third day about ten o'clock the steamer started, and we were again in a short time on the bosom of the bottomless ocean. My feelings became again as sorrowful as they should be, having suddenly torn myself from the circle of warm and loving relatives. But the providence of the Almighty is never wanting in kindness for his suffering and sorrowing children. Words of encouragement were readily given me by good and true Englishmen, who, after years of labour had taken the opportunity, it being then the best season, to come home for diversion and health. Amongst them were independent merchants, members of the various services, the civil, the military and the uncovenanted. All of these wished me success, and evinced great interest in me. In more than a week we got to Aden (on the 26th of April), which presented a dreary and uninteresting appearance. No trees, no houses were there to be seen, but huge sandy deserts on all sides. Truly it struck me it deserved the name of the region of the demon of desolation. The weather was exceedingly hot, and I was well convinced of what I had read in early childhood that camels are indispensably necessary for travellers about the place. The natives did not seem to care much for the weather, for as soon as the steamer had anchored, they came in large numbers down into the water to show us their dexterity in picking up small bits of silver which we threw down into the water. This they did easily to my great amusement. The mails being delivered, the steamer left the shores of Aden, after a few hours employed in coaling, and entered the Red Sea, where we experienced the more oppressive heat the more we passed by Africa. At the northern extremity of the Red Sea the weather changed, the wind blew high and the sea grew boisterous, evidently balinging

that we were not of the chosen race for whom she divided in twain, but of the mighty host of Pharaoh whose troops she all drowned. Waves in rapid succession came on board and washed over the deck. The ship tossed but little, and I who was now making my first voyage again suffered from the severity of the weather. Thanks to the merciful Father of all the state of the weather on the next day was, to our delight, as calm and serene as it ever was, and in the evening we witnessed from the deck the setting of the sun as a golden ball dropping into the ocean, as we left behind elevations where the heavenly muse inspired, 'That Shepherd who first taught the chosen seed in the beginning how the heaven and earth rose out of chaos.' On the 4th of May, at about 10 a.m., we were at Suez, where it was originally arranged we would wait for a day or two. But this plan had to be abandoned, as the head wind we met in the Red Sea was found after calculation to have impeded our course by two days. Three hours only could be spared for rest, and that was all, for before one o'clock the ship started, and entered the Canal. Passengers came and stood on the stern to witness the grand engineering achievement of M. de Lesseps. The canal was 120 feet broad, enough for two large ships like the *S. S. Mahon* to pass side by side. We were two days and a half in the Canal, for at nights we had to wait, as it was not safe to go along such a narrow passage.

"The state of our mind now was anything but agreeable, as we all very badly felt the tediousness of our voyage, and wished to have 'the wondrous horse of brass on which the Tartar king did ride.' At 3 p.m. on the 6th of May we were at Port Said where the canal meets the Mediterranean. Here again we could only afford to wait for an hour and a half, as it was feared the mails would be late in reaching England. Oranges, dates, figs, red caps and other commodities peculiar to the place were taken on board the ship for sale by the Egyptians, and were disposed of to advantage. The only view therefore that we could have of the place was from on board the ship, and we could only see men passing and repassing, and carriages drawn by donkeys. Punctual to the hour the steamer moved on her yet half finished voyage, and she had not proceeded far, and we scarcely found ourselves on the breast of the high Mediterranean, when an event happened which broke

the monotony and tediousness to which we had been accustomed for many days. On a sudden all on board were in agitation, crowding and confusion; jostle, hurry, vehemence and terror. The report of a pistol was presently heard. I, who was not yet accustomed to the sea, looked upon it with blank horror, and was almost stupified. A sailor had refused to carry out the orders of the chief officer, to whom he used impertinent and uncivil language. He was reported to the captain, who ordered him to be handcuffed on the fore-castle. The man struggled, and the captain, the chief, the second, third, fourth, and fifth officers were putting forth their combined force to bring the man under control. The sailor, who was strong, muscular and able bodied, was not floored before he struck the chief officer on the chin, which bled rather profusely, and the captain fired the pistol which accidentally struck the second officer, who had immediately to be taken down to be attended to by the doctor. There was considerable excitement on board the ship, and it was feared all the sailors would strike. The excitement, however, soon subsided, as the man was soon after manacled, and things went on as usual. On the 7th of May we reached Alexandria, remarkable as a place of great trade. The time, as on all other occasions, was very short at our disposal, so much so, indeed, that we had to rest content with what we could faintly see from on board. These were, indeed, a few magnificent edifices. The palace of the Pasha was the grandest and most superb piece of architecture there. 'Pompey's pillar' was not less attractive. The short time that was necessary to procure a supply of live stock, fruits and other provisions being over, the steamer directed her course towards Malta.

"A. C. MITTRA."

(To be continued.)

The following account of the social life of the Mahommedans, is extracted from a letter written by Babu Sasipada Banerjee to a Government Officer, in reply to some questions put by Government —

"SIR,—With reference to your letter No. 402 of the 5th current forwarding copy of Bengal Government circular No. 16 of 26th May last, I beg to submit the following report on the condition and social life of the Mahommedans residing in the villages which comprise the northern suburbs of Calcutta, and those forming the north suburban town under Act VI., B.C., of 1868. The Mahommedan population of these villages do not come exactly under the class of agricultural peasantry, with only few exceptions, who live by tillage.

"In my capacity as Sub-Registrar of Assurances I every day come in contact with the Mahommedan peasantry of the Dum Dum Thanna, and with my knowledge of my own district I think I may confidently say that the peasantry and other Mahommedan subjects are now in an improved state from what they were twenty-five years ago. Now we see many of them putting on shoes and going about with covered bodies. Have seen none in the registry office with the primitive *Gamcha** on their neck. Though their condition is little improved it requires further improvement, and I think much could be done in this direction if Zeminders would give a helping hand in the work of progress and civilization which is going on among all classes of her Majesty's Indian subjects.

"The Mahommedans of these villages, with the exception of those shown in the above statement as agricultural, work as tailors, petty tradesmen, shopkeepers, carpenters, *raj mistrees* (house-builders), cart-drivers, brickmakers, &c. As a general rule they are in a tolerably comfortable state of life. In the agricultural villages the Mahommedan ryots are not the leading men, though they are no way inferior to their Hindu neighbours. In the

* *Gamcha* is a piece of cloth one yard long, which serves the purpose of a napkin and also a piece of dress on the shoulder; in fact the only dress to cover the body.

villages comprising the Dum Dum Thana there are many influential Mahommedan ryots who hold position in society and have a hand in the management of the municipal taxes ; but that is not the case in the northern suburbs of Calcutta. The Mahommedan population make money and are thrifty, they have not the poojahs and household daily ceremonies and observances which a Hindu has to go through, and which takes away all which he can spare after the necessary expenses of food and clothing. What money the Mahommedans spare they lay out in petty trades and professions. During the last twenty-five years brick-built houses have been built in good numbers in all the Mahommedan quarters. On the whole they are in a prosperous and comfortable position of life. I am sorry I cannot say as much of the education of Mahommedan boys as I have said of their material progress. There has been of late a desire to educate their children, but not knowing the value of education, and being ignorant of the prospects of life which it would open to their boys in after life, they are not willing to spend anything for education. In November last (1872) I assembled the leading Mahommedan residents of these villages to speak to them the importance of opening a school for the education of the Mahommedan boys, and to urge on them the importance of such an institution. The effect of the meeting was satisfactory ; a resolution was passed to open a school, and it was also decided that boys should pay a schooling fee of four annas (sixpence) a month, this all agreed to pay for their boys' education, a few also offered to pay some subscription for the maintenance of the school. But I regret to say that, with the exception of the opening of the school, which was done by the Executive Council of the North Suburban Association, nothing has been done from their side—boys would even have, if urged, to pay their schooling fees. Only thirty pupils now come to the school, but with the exception of a very few all are bad paymasters. To make education popular among the Mahommedans I think some professions ought also to be taught along with book education. If drawing, book-binding, carpentry, &c., are introduced in Mahommedan primary and middle-class schools, education will then be sought for, which is not now the case in the Mahommedan community. It is most probable that if for some time these professions are taught,

the schools will be self-supporting by taking in work from the public.

"The Mahomedans follow their own rule of inheritance of property. When a Hindu dies all his immovable property is divided equally among his sons, the daughters don't get any share unless especially provided for in any will of the father. Such is not the case with the Mahomedan rule of inheritance. With them, first, two anna share (one-eighth) of the property is given to the mother to be enjoyed by her during her lifetime, the remainder is then divided between the son and the daughter, the former getting two-thirds and the latter one-third. After the death of the mother her share will again be similarly divided between the brother and sister. Daughters do not usually take any share of a ryots *jote* (land taken on temporary lease), which is given to the brother, but they may under the sanction of the law claim it if they wish. They have this share because it is precarious, the Zeminders may take away the land from her after the expiration of the lease. In all *jotes* of a permanent nature they take the usual share. In other respects the law of their race and religion is followed.

"There are not the same caste distinctions among the Mahomedans as among their Hindu neighbours. This feeling is so strong among the Hindus that even Brahmins of one order will not eat in the house of a Brahmin of another class. The *Rarees* will not eat rice in the house of a Barendra, neither should a Barendra eat in the house of a Raree, each considers himself superior to all others. The Mahomedans are divided into four classes :—

1. Sheik. 2. Syed. 3. Mogul. 4. Pathan.

The third-class (Moguls) is again sub-divided into two orders, Sheas and Shonis; the former are considered the most degraded. The Sheiks, Syeds, Pathans and Shonis will eat and drink together, but none of them will eat or give sons and daughters in marriage in the house of the Sheas—they would not even condescend to smoke with the Sheas in the same hooka (smoking instrument). The Mahomedans have no scruple to take sweet-meats, fried rice (*moory* and *mookey*) from the Hindus, but they would never take boiled rice (*bhat*) and *curry*, or drink water

given to them by the Hindus. The Mahommedans will do most things (as regards eating) like Europeans, but will never eat the flesh of pigs, which is strictly forbidden in their religious books. Some of them do not take any meat whatever, and this they have copied from their Hindu neighbours. The Mahommedans do not give themselves up to drinking. When we compare the condition of a Hindu workman with that of a Mahommedan workman of the same class, we find that in the one case intemperance is the bane to his progress and to his property, while in the other case there is thriftiness, comfort, and enough. Intemperance has spread to an awful degree among the Hindu working men, not so among the Mahommedans. Their religion and social laws have sufficient influence over their life and character, not so the Hindu religion and Hindu social laws on the life of the masses of the Hindus. Wherever there are a good number of Mahommedan population there is a place for public worship. There are three such places in Barahanagar—one at Durziparah, one at Jhaloparah, and the other at Kalacorporah. In Chilpore there are four places of worship—in Cosipore one, Dukhinissur one, Naenan one, and Noadaparah one. The man who conducts service in the Muszid is called the Moallem, but generally known as the Imam of the Muszid. He is supported by the owner of the Muszid, from whom he gets besides food four or five rupees per month. Here it may not be out of place to notice that Asia knows no organized charity. Everything done here in the way of charity is personal. The Hindus are well known for their works of charity, but all they give is given away without any organization like what we see in Europe. Temples for the worship of gods and goddesses are erected and tanks excavated, not with any public fund or fund raised from a community, but only by the money of individuals. The Mahommedan Muszid in the like manner is made by an individual, who has also to provide for keeping the Moallem. For want of public funds in many cases the Muszids are destroyed, and the Moallem has to leave the place after the death of the man who kept the establishment. Mollahs have nothing to do with the service of the Muszid, they do not even officiate during the temporary absence of the Moallem. Mollahs conduct marriage ceremonies and funerals and other domestic

observances. They also kill animals for food. The Mahomedans do not take any meat which is not sanctified by the hand of the Mollah—the animals must be killed by the Mollah. The Mollahs eat in the houses of well-to-do Mahomedans by turns, and get some allowance for the above ceremonies. The charge given to Hindu priests of being very avaricious does not seem to me to be very correct; they are, as far as I know of them, quite content with any pittance which is willingly given to them, in some ceremonies they even take one pice, a copper coin less than a half-penny. The Hindu priests of places of pilgrimage are avaricious, and they charge exorbitantly on pilgrims, but on account of their fault it is not fair to blame the whole class. There are few places of sanctity, in Lower Bengal where people resort to, but there are Brahmin priests by hundreds in every town, nay in every village. The Moallems hold the same position among the Mahomedans as Gurus or spiritual guides hold among the Hindus, and Mollahs the same as Purohitas. Mollahs and Purohitas as a class are illiterate, and know not their respective religious books. They get by heart a few passages without in many cases even understanding them, in order to perform the domestic and other ceremonies."

(To be continued.)

We may hope well for India when we find the prime minister of an independent native prince uttering such sentiments and giving such noble advice as the following, which we extract from, the *Argus* newspaper of Bombay:—

"The high character of Sir Mahadava Rao was admirably displayed in the address he delivered a few days ago at the annual meeting of the Indore English Madrisa. H. H. Holkar was present, and the subject being education an excellent opportunity was afforded the talented Dewan to deliver himself of his sentiments on that great matter. Sir Mahadava said that considerable difference of opinion might exist on the political theories and practices of native states, but the progress of education must be marked with

universal approbation, and the improvements in knowledge, in the aims of life and in other respects, may all be traced to the silent advance of education among the people. 'The age has gone by,' added Sir Mahadava with considerable fervour, 'when power and prosperity depended solely upon physical prowess, numerical strength, or fiscal abundance. Other and higher conditions have supervened.' India enjoys, through the influence of England over her destinies, repose from her long existing troubles, and human happiness depends now solely on the progress of knowledge. Addressing the youth who were assembled to hear him, Sir Mahadava pointed out to them that the field of knowledge before them was boundless, of exhaustless wealth, and the spoils were priceless. He added the following excellent remarks, which are too good to be curtailed :—

'Enjoy the delights of literature ; scale the heights of philosophy ; follow the victorious standard of science to the bounds of the visible universe. At the same time remember your immediate concerns are with the society amid which you dwell. How to make all happy around you, how to make yourselves happy in due subordination to the public weal, is the noble problem you must learn to solve. The meanest unit of the community has it in his power to contribute his mite to this capital end. Learn, therefore, something of the laws of individual and collective health. Practise domestic duties ; fulfil social obligations ; acquire a thorough knowledge of those political and economic conditions which form the foundation of liberty, of security and of affluence. Emancipate yourselves from the bondage of those superstitions which have made Indian civilization proverbially inelastic. Above all, cultivate the faculty of right reasoning and correct judgment in human affairs—a faculty which is called into requisition at every step of practical life, and upon the continuous and steady exercise of which the destinies of a lifetime—perchance, the destinies of unborn generations—may depend.'

"This good advice is worthy of extensive circulation."

FEMALE EDUCATION.

We are happy to announce the actual establishment at Calcutta of the first Boarding School in India for Hindu ladies, on the Government principle of absolute religious neutrality. The school, called the Hindu Mahilā Bidyalaya, opened on the 17th of November with thirteen pupils, and increased to fifteen before Christmas. Premises have been secured which have been adapted to the purpose, and are admirably fitted to give an excellent domestic training to the pupils, as well as recreation in a large compound. The general committee consists of a number of Hindu and English gentlemen and ladies, among whom we are happy to see those of H.H. the Maharaja of Vizianagram, K.C.S.I., H.H. the Maharaja of Burdwan, Raja Chandra Nath Ray of Nattore, Ranee Shamohini of Dinagepore, Hon. Judge and Mrs. Phear, Mrs. Arthur Hobhouse, Mrs. Colquhoun Grant, Hon. Mr. Justice Mitter, with many others. The prospectus states :—

“The object of the school is to give thorough instruction in Bengali and English. It is established on principles of the strictest theological neutrality. The subjects taught are arithmetic, physical and political geography, the elements of physical science; Bengali and English reading, grammar and writing; history and needle-work. The fees are for boarding pupils 20 rupees, or £2 a month; for day pupils 3 rupees, or 6s. a month.”

“All fees are payable in advance, and must be paid not later than the 5th of each month. Previous to the removal of a pupil a month's notice is required, or the payment of a month's fee. It is competent to the Managing Committee to reduce the fees in special cases.

"There are three vacations in the year: a month at the time of Durga Puja, a fortnight in May, and a week at the end of December. During the vacations boarders can, if desired, remain in the school house.

"The fullest liberty which is compatible with the maintenance of school discipline is allowed to boarders, in respect to their private religious observances.

"Great attention is given to the training of the pupils in practical housework, and to the formation of orderly and industrious habits.

"Medical attendance is provided without any extra charge, but the cost of medicine must be paid for. Parents and guardians are at liberty to call in, at their own expense, any other medical adviser than the appointed medical attendant of the school.

"No pupil is allowed to leave the school house, for any purpose whatever, except under the charge of her parents or guardians, or in compliance with their written permission.

"Boarders may be visited by their friends, between 11 a.m. and 5 p.m. on Sundays, subject to the expressed directions of their parents or guardians in this respect; and parents or guardians may see a pupil at any time, if due notice is given to the head mistress.

"Applications for admission will be submitted to the committee, and should be accompanied by a respectable reference. All applications should be sent to the hon. sec., the Hon. Mrs. Phear, Old Ballygunge, Calcutta.

"The teaching is conducted by an English head mistress (resident), second English mistress (resident), a Bengali pundit and Bengali pupil teachers.

"Periodical examinations are held.

"The housework is done by female servants."

The contributions towards the establishment and support of the institution, clearly indicate the importance which is attached to it by both natives and English.

To Miss Akroyd is due the originating of this school, and she has given her gratuitous services to it, for the first year, as resident head mistress.

The very moderate sum charged for boarding each pupil—£25 per annum—would enable many to aid the cause of female social elevation by placing at the disposal of the executive committee funds for gratuitous admission of those whose means do not permit them to defray their own expenses. Miss Carpenter has given from a fund at her disposal £50 per annum for two years, to be employed for widows who wish to be prepared to be teachers. We trust that other similar help will follow. £25 have been granted to the school from the funds of the National Indian Association.

We have received from the Director of Public Instruction in Bombay Presidency, a very satisfactory account of the Poona and Ahmedabad Female Normal Training Schools. Two English ladies conduct the Poona school, and some of the stipendiary pupils have passed out, and are now in charge of independent schools. The Ahmedabad school also promises well. A present of £1,500 has just been made to the Ahmedabad school, and the native gentlemen of the place have shown great interest in the work. Five students have passed their examinations, and are now in charge of independent schools. We learn from our native correspondent* that the educational apparatus sent out for these students as well as for the Normal School, has been greatly valued, and that the needlework and presents sent with this as tokens of sympathy for Hindu ladies and advanced scholars, have been highly appreciated.

PERSONAL INTELLIGENCE.

On the 26th January three Indian gentlemen (all from Bengal) were called to the Bar :—

LINCOLN'S INN. — Mr. Alfred Nundy and Mr. Charoo Chunder Dutt.

INNER TEMPLE.—Mr. Raj Kissen Sen.

The latter gentleman received a certificate in October last that he had satisfactorily passed the examination of students of the Inns of Court in Hindu and Mahommedan Law, and the laws in force in British India.

Mr. Brajendra Nath Dè, who passed last year in the Open Competition examination for the Civil Service of India, stood first in the half-yearly examination of the Selected Candidates, and obtained prizes in three subjects.

Mr. Lal Mohan Ghose and Mr. K. M. Chatterjea, who were called to the Bar last year, have returned to India.

We hear that Khan Bahadoor Yusuf Ali Khan, who left England in October, is coming back here to give evidence before the Indian Finance Committee. Several other gentlemen have been selected, but we wait to give their names until they have arrived.

The correspondent of an Indian paper writes of the beneficial effects in regard to health that some of the Indian students have experienced from their sojourn in England.

INDIAN INTELLIGENCE.

Associations have been started at Bombay and at Ahmedabad, for the prevention of infant marriages among Hindus. The former has been joined already by nearly 250 members.

On the 10th December Lord Northbrook laid the first stone of a new college at Allahabad, to be called the Muir College, after the present Lieut.-Governor of the North-Western Provinces. One of its objects is to supply a good legal training to those natives of Upper India who aim at filling official positions. The plan of the building is said to be very good. £20,000 has been subscribed towards the college, chiefly by Indians, and of this sum £4,700 is set apart for endowing scholarships.

In the same city a Reading Club has been lately established, in connection with the Young Men's Debating Society. The leading newspapers and magazines, English and vernacular, are taken in, and there is also a circulating library.

On the occasion of Keshub Chunder Sen's visit to the North-West Provinces he received an address of welcome at Lahore from a society called the Anjuman-i-Punjab, the work of which is to diffuse useful knowledge among the natives. In his reply, he drew attention to the two most important subjects of social reform—the education of the masses, and that of women. As to the former, he observed that at present the benefits of English education are floating, as it were, on the surface of native society, and that in order to reach the masses knowledge must be conveyed through the

vernacular languages. He was, therefore, glad that one of the objects of that Association was to diffuse the light of Western civilization through the medium of the vernacular. On the other point, he said that he looked on the ignorance of women as one of the greatest obstacles to the advancement of India;—that the stronghold which superstition and prejudice still have in the national heart is chiefly owing to this cause. He hoped that the education of women would engage the special attention of the Anjuman-i-Punjab, otherwise the progress of reform would necessarily be dilatory and superficial.

Several native chiefs are travelling about India. The Maharajah Holkar was to visit Bombay last month, accompanied by two of his sons. The heir-apparent of Junaghar started in December on a journey, and we hear of two other Kattywar chiefs who intended first visiting Southern India, then to cross from the Malabar coast to Madras, to go by sea to Calcutta, and finally to see the North-Western Provinces.

The youthful Princess of Tanjore has lately opened a Sanscrit school at Tanjore, in a building which she has caused to be erected close to her palace. English and other languages are included in the scheme of study, but the Princess's chief object in founding the school is to encourage Sanscrit learning. Several Sanscrit books are being carefully edited at Calcutta.

A monument is about to be raised by the Christians of Tanjore to a remarkable Indian (Tamil) lady, who died lately at Colombo, in Ceylon, at the age of 62. Her father was well known as a lyric poet, and she inherited his powers. She was a Christian, and used to travel about with a company of friends, preaching in a lyrical form at different places. She thus became widely known, and she was much esteemed. Her name was Gnana-theeba Ammal.

STATE OF THE NATION
The schools at Jamalpore, in Behar, are reported to be making progress. The managers of the girls' school are going to petition Government for aid, and the night school for working men is increasing in numbers.

The Viceroy stated, in his speech at Allahabad, that there are now about 500 girls' schools in the Western Provinces.

We are happy to announce a donation to the funds of this Association of £50 from H.H. the Alaharajah of Trevancore. This mark of the appreciation of our efforts by an independent native prince is much esteemed by us.

ADVERTISEMENTS.

"SIX MONTHS IN INDIA" in 1866-67,

By MARY CARPENTER.

This work is out of print, but a few copies remain in the hands of the Author, which may be obtained, post free, price 9/-.

* Copies of the complete Journals for 1872 and also for 1873 are now bound together, and may be obtained, postage free, on application to the Editors, Red Lodge House, on payment of 2/6 per volume.

A practising Barrister of twelve years' standing, making a speciality of Indian Law, desires to receive as BOARDERS two INDIAN GENTLEMEN, reading either for the Bar or for the further examinations of the India Civil Service. Terms, including legal tuition—with liberal home comforts—three hundred guineas per annum.

A. J. L., 36, Lincoln's Inn Fields, W.C.

JOURNAL

OF THE

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No. 40.

APRIL

1874

"THE most stirring news in the country," writes a native correspondent from near Calcutta, "is the famine! the famine!! A heavy darkness is hanging over the country; the price of food has more than doubled; and, though there has not yet been any death by starvation here, yet we know that there will be many such. At the time of the last famine death swept away whole villages, and conservancy carts were constantly seen carrying piles of dead bodies to the river side to be burned! Heaven forbid any such sad picture, this year." "There is a very bad state of things," he writes later, "in Tirhoot; the report is that hundreds are dying of starvation." Here, there is a great cry among the poor middle classes for want of food;—respectability hinders them from asking for aid;—but they are real objects of sympathy. There is also a cry among the people! No death has happened from starvation, but there is a fear that some will occur. Even in Calcutta signs of starvation are not far off. A man was apprehended for stealing a small piece of food, and when asked why he did so, he said, 'I was hungry'.

and that hunger had compelled him to the act, he had nothing for two or three days."

These few simple words give us a glimpse of the horror apprehended, and show that they are approaching near, even in the very centre of organised help. Not the miserable half-fed cultivators alone will suffer, but persons of a respectable position in society, whose scanty means had hitherto barely kept them above absolute want, and who, now in their extremity, would sooner starve than lower themselves by seeking public charity.

A gigantic calamity has fallen upon India through the withholding of the rains which should have ripened the fruits of the earth and fed the people. England is appealed to for help, and the appeal will not be in vain. The hearts of her people are always open to respond to the cry of distress in every part of the world, and England is united to India by no common tie;—it is one which she has herself closely bound, and which she cannot sever even if she would.

But there are some who have striven to stifle the feeling of benevolence and brotherly sympathy with human suffering, which rises spontaneously in every British heart, by transforming the very greatness of the calamity into a block of ice to freeze, instead of to thaw, our better feelings; they would arm us with the wisdom of so called political economy to excuse ourselves from doing anything personally to help India in her need. "The calamity is too vast," they say, "to be coped with by voluntary effort. Has not the Viceroy received *carte blanche* to spare no money which may be needed to feed the starving millions? And even if we have to feed them till fresh crops have sprung up and been matured, is there not a large surplus in the British treasury? and has not the Prime Minister intimated his intention to employ it for this purpose? Why need we give? Let us rather reserve our funds till the famine has passed away, and then apply

to the care of the orphans who survive the mortality." "such our language during the potato famine in Ireland, or when the stoppage of the cotton supply in Lancashire reduced her crowded population to a degree of misery they had never even dreamt of? Did any one then venture to say, "The poor rates are the legitimate source of relief;—the burden of this scarcity will thus be equalized among the tax payers!" If such voices were raised, they were instantly silenced by the heart-rending realities which defied the powers of any governmental aid adequately to grapple with. Were not voluntary relief and still more valuable personal labour then needed to the utmost possible extent? Did not funds flow in from the remotest parts of the world? Did not India freely send her hundred thousand pounds to help us? And yet these calamities were trifling in comparison with that which is now overwhelming extensive districts of Bengal. The distressed parts of Ireland were but small in comparison, and there were not the difficulties which are experienced in India to effect the transmission of food. In Lancashire the famine did not attack a poorly fed population with no resources to fall back on, as is the case in India, yet we experienced then, as now, the immense hardship of urging unaccustomed labour as a condition of relief, and every possible effort of devoted benevolence was required to bridge over the time of danger, without lowering the status of the population. Lancashire must too well remember her dreadful sufferings some dozen years ago to listen to the cold suggestions of the economists, and will, we are sure, show her wonted generosity.

The Heavenly Father and Ruler of all has so united all nations of the earth that they shall be mutually dependent. He awakens them to a sense of their brotherhood by these sore trials. We must listen to His voice.

But if these general considerations should lead us to give largely in the present emergency, there are others showing the

existence of especial need in this particular case. A first and obvious one is that the English people will thus show a sympathy with their Hindu fellow subjects which cannot but be most beneficial in the peculiar relations which exists between us. This, the native gentlemen who have spoken at the meetings called for the relief of the Bengal famine, all most emphatically assert. That there are also many kinds of distress which a Government cannot reach in its official capacity, is proved by the fact that Lord Northbrook, with unlimited funds, as Governor-General, at his command, himself contributed £1,000 to the Calcutta Relief Fund, under the direction of a voluntary body composed of English and native gentlemen,—thus sufficiently showing that he knew that there was much that benevolent agency alone could reach. It is not surprising that the motherly heart of our Gracious Sovereign, Queen Victoria, prompted her to send over at once a thousand pounds, which was most gratefully received; but if Lord Lawrence and other gentlemen well acquainted with India felt called on to contribute munificent sums, we know that they are absolutely needed. The peculiar habits and condition of the people, their prejudices, and superstitions, which form a part of their very being, and which an Englishman can never really understand, render it necessary in this emergency that the strong and energetic action to which the Government is applying itself should be supplemented by voluntary aid. The speeches made by the native gentlemen at public meetings on this subject, which will be found in the present number of the Journal, throw much light on the subject, and suggest many reflections as to the means of averting such calamities in future; these we shall consider hereafter. The present duty is to give help when needed. We shall be happy, if desired, to be the medium of transmitting it to the proper quarter.

PUBLIC MEETING IN MANCHESTER

INAUGURATION OF THE MANCHESTER BRANCH OF THE NATIONAL
INDIAN ASSOCIATION.

A numerously attended meeting, convened by the National Indian Association, was held in the Manchester Town Hall on Friday, March 6th. Mr. Hugh Mason presided.

The SECRETARY (Mr. R. J. Johnson) stated that letters apologising for inability to attend the meeting had been received from the Mayor of Manchester, the Bishop, Sir T. Bazley, Bart., M.P.; Sir William Fairbairn, Bart.; Mr. Hugh Birley, M.P.; Mr. W. R. Callender, M.P., and Mr. R. N. Phillips, M.P.

The CHAIRMAN said the meeting had been called together at a somewhat inconvenient hour for many gentlemen whom they might have been glad to see present, and it would be his duty to suggest to Miss Carpenter and her four Indian friends who were in attendance—without sacrificing the special questions which they might wish to place before the meeting—to be as brief as possible. He deeply regretted the absence of the Mayor, and was quite sure that the state of His Worship's health was the best possible excuse for his non-attendance at this meeting. He (Mr Mason) had consented at very short notice to occupy the place of the Mayor. (Applause.) The burden of the meeting would not in any degree whatever rest upon himself, but he had the strongest possible sympathy with anything and everything that concerned British India. (Applause.) He did not take alone a commercial view of that great country; though, standing as he did here, in the metropolis of commerce and manufactures, he could not expect that the citizens of Manchester could be indifferent to that side of the question—(hear, hear);—but he trusted that they were inspired with higher and holier motives than any which might be connected with the spread of English commerce in India. ("Hear, hear," and applause) They had very often in that Town Hall met illustrious Englishmen; seldom had they had the pleasure of welcoming

illustrious Englishwomen. They had present that morning the leader and champion of that great cause which some of them had already espoused, in the person of Miss Mary Carpenter—"hear, hear," and applause),—a lady who had visited many times British India, and who had visited the United States of America in order to raise in that great English-speaking community feelings and sympathies on behalf of the great cause which she had espoused. They were deeply concerned in whatever she did to promote social progress and pure homes in India. The country was great; the diversity of character among the people was almost infinite; and it might seem to some that a gigantic question had been taken in hand by very feeble instruments. They had not come to advocate the claims of any sect or party. (Hear, hear.) Nothing, he was sure, would fall from Miss Carpenter and her friends which would excite in the smallest degree opposition on the part of any lady or gentleman who might already be specially identified with institutions of a good and a merciful character which already existed in India. There was room for all. There was a crying want of that special help which the National Indian Association aimed at giving, of which Miss Carpenter was the founder and head, and they could aid in the work which the Association sought to accomplish, without trespassing in any degree whatever on those spheres of labour which other Christian agencies had already established in India. (Hear, hear.) A special object of that Association, as he understood, was to raise the women of India from that somewhat—indeed, he would not qualify the phrase—from that degraded condition in which they at present existed—(hear, hear),—and if they could accomplish that special part of the programme of the Association, very good results must necessarily follow the elevation of the women of India in social and moral status. Their work was purely voluntary, and the means which they used for the carrying on of that work was also purely voluntary. The Association sought no Government patronage, and especially they did not ask for any Government grant; but they appealed to the hearts and minds of English women and English men to provide the comparatively limited pecuniary means which will be required to carry on the great work which they had in view. It would be the special desire of those who administered the affairs of the Association not to interfere with the religious opinions, prejudices,

or ceremonies of any section of the Indian population. (Hear, hear.) They could offer their good services to each and all; and if the result of that influential and numerous meeting should be to establish in Manchester a branch of the National Indian Association (which, by the bye, must not be confounded with the East India Association, whose head-quarters were in London), the effect would be greatly to assist Miss Carpenter and her friends in the god-like work to which they had set their hands. (Applause.)

Miss MARY CARPENTER, of Bristol, in addressing the meeting, said India was connected with Great Britain in a manner quite peculiar. Our other colonies had been settled by English people, and the British nation, in dealing with them, had only to see when they were sufficiently advanced in order to let them, to a great extent, govern themselves. India was connected with us in a different manner. We had to govern India, and having such responsibility, we should remember that we had duties also. While a Christian nation ourselves, and holding strongly to Christianity, we had undertaken the task of governing a heathen nation. We were free in all our institutions, while the people of India were in a state of the most unexampled slavery to customs and habits, which they were unable to shake off. During the three visits which she had paid to India she felt excessively proud of her country, for England had already performed a gigantic work for India; but there were still enormous evils to be remedied. There were certain things in this country which we knew the Government could do, and others which the Government could not do, and there is in England a very remarkable combination of the voluntary element with Government action. That was impossible in India. Here the Government was guided to a great extent by public opinion, but in India, from the circumstances of the case, there was no public opinion. We could not, as a Government, introduce Christianity into India, for the proclamation of the Queen expressly declared that she would not interfere in any way with the religious or social customs of the country. While the British Government, then, was doing the most it could to carry out the grand object which it had undertaken, namely, not simply to govern, but also to elevate India to her ancient glory and, it was to be hoped, to a far higher glory, still there were points in which the Government could not do anything, even if it

would. The missionaries had undertaken a noble and glorious work, and wherever the missionary, of whatsoever denomination, was working, he was doing good. But from the very circumstances of the case none but the missionaries and official gentlemen knew much about India. She believed the people of England generally knew nothing about India. They might have commercial relations with that country, but those did not enable them to understand the condition of the people or their wants. People could not be interested in what they knew nothing about, and therefore very little interest in India was felt in England, except in some special departments. When England undertook the government of India it was perceived that the first thing to be done for the improvement of the people was what the Government should do, and alone could do, namely, to introduce education. The British Government devised an excellent scheme of education adapted to meet existing wants, and established admirable schools and colleges, in which degrees were granted as in the English universities. In those schools and colleges the Hindus of the higher classes received as good an education, according to the notions of the time, as could possibly be given, though that education was not forced on them. In the high schools in India were to be seen turbaned youths, who, in English, and in the various subjects of history, geography, and general literature, would be found as proficient as the boys in our own schools, and who, perhaps, possessed a much better knowledge of English than many of the youths in our own high schools. The consequence of this education was that though the Government strictly abstained from teaching religion or introducing any of our sacred books, idolatry had been effectually undermined, and she had heard it said by Hindus that no educated Hindu had the slightest belief in idolatry. That was the beginning, but now a much greater work was going on. The English language had become the medium of communication through every part of India among the educated Hindus. They now visited this country in large numbers, some to study professions, some simply to study our institutions and social customs. Their eyes had been opened, on observing these and going into our homes, to the enormous evils of a social character which existed among themselves, and they desired to remove them; but no Government could do it. It could only be done by voluntary help, and that help could only be given by

co-operating with those gentlemen who desired such help. The Government of India had done little for female education, not from any want of appreciation of its importance, but because they considered that it would be an infringement of the Queen's proclamation if they did so. They waited for the Hindus themselves to ask for it before they touched the question. She (Miss Carpenter) in going to India went with the entire determination that she would not attempt anything except in accordance with the wishes of the Hindus themselves. Loving Christianity as she did, she believed she was doing as much for Christianity by working as she did, as if she attempted conversions; and a great deal more, because she always bore testimony to the people that it was Christianity alone which had prompted her to go. When she returned from India it appeared to her that something might be done here towards carrying out the great work, and, after consulting with some who felt similarly to herself, it appeared to her that the best thing that could be done would be to establish an Association which would be the medium—first, of creating an interest in India in England by communicating information respecting the country; and also of introducing native gentlemen from India into society here, so that they should not, as they did formerly when they came to this country, remain aloof from English society. She had known of numbers of gentlemen who had come from Bombay and elsewhere, who had lived entirely secluded in London among each other, and gone back to India having some knowledge of medicine, law, or whatever they came over to study, but no knowledge of our social customs and institutions, or of our homes. Hindu gentlemen who had been living in England, and who had had an opportunity of seeing our various institutions, said the noblest institution of England was the home. (Applause.) They had arrived at that conclusion through having been received by English ladies and gentlemen into their houses, and being thus enabled fairly to see how our homes were constituted. There had been a great difficulty to begin with in regard to this point, for the English were excessively timid lest they should offend the prejudices or the tastes of those whom they received, and they were at first afraid to invite Hindu gentlemen into their houses; but now that they learned that Hindu gentlemen, who were excessively susceptible of kindness, and exceedingly anxious not to give offence, had adopted no

entirely English habits and manners that no other preparation need be made for them than was made for other visitors, they received their visits with a great deal of pleasure. That was another point in which the Indian Association had been enabled to do a great deal of good, as by that means Hindu gentlemen were enabled to become acquainted with our institutions and our homes. With respect to female education, whatever the Association could do to help that work was of course exceedingly imperfect, as the task was not only to educate them but also to elevate them. She was thankful that one of the gentlemen who was present had brought his wife to England with him, and that was only the second instance that she was aware of of a Brahmin lady crossing the ocean. Those were some of the objects of the Association, and it would be perceived that money was not required so much as friendly sympathy. Subscription to the journal published by the Association was chiefly what, in a pecuniary point of view, was asked for; and the Association went on the principle that every branch established in a city should carry on its own work in its own way, and keep its own funds and manage them. All it was required to do was to adhere to the principles adopted by the Association. She trusted that a very influential branch would be established in Manchester, which she was sure would find a grander work to do than could be done anywhere else, on account of the large connection which this city had with India. (Applause.)

Mr. HURRICHUND CHINTAMON, of Bombay, next addressed the meeting. He said it was a great pleasure to him to find such a large assemblage there that day, and he must thank them sincerely for their great interest in the progress of India. It was not unnatural that at meetings such as that there should be found a kind of reserve; people thinking, perhaps, that foreigners from the distant land of India might have something to say against the empire or something acrimonious about the Government policy in India, but he and his countrymen had no complaint of that sort to make. They met there on the common platform of humanity. (Hear, hear.) Though they differed in tongue, in dress, and in colour, they were there that day as the children of one common Father to consider a great and grand object of common amelioration. Human beings must work with each other socially in order to improve themselves. India had a great and formidable enemy

to conquer in this world, namely, ignorance, which was the cause of many evils to the human race. The improvement of man was to be brought about by knowledge, and that knowledge was to be obtained by social contact and intercommunication. In England, there were associations for the acquirement and diffusion of knowledge, but India was at a distance from England. India deserved at the hands of England, not only attention and the common sympathy of brotherhood, but she also deserved more, because she was a dependency of the British Government—(hear, hear),—and therefore the British people, as rulers of the great Indian dependency, should acquire a thorough knowledge of the true state and feelings of the people of India, as well as of their grievances, with a view to their improvement. The present meeting was held in order to evoke the sympathy of the English people towards their fellow-subjects in India. Could they, standing on the common platform of humanity, deny that sympathy. He thought not. (Applause.) In England a feeling prevailed that India was happy. That was far from being the case. She was, indeed, in a miserable state, and must receive more attention from the English people before any amelioration in the condition of her people could be effected. (Hear, hear.) There must, in short, be a co-operation of English and native agencies. That great catastrophe which was now absorbing so much attention—the famine in Bengal—could only be met by such co-operation. (Hear, hear.) He trusted that Manchester, which benefited so largely by India, would not be behind other towns which had largely aided in rendering the help that was now sought. (Applause.)

Mr. CAMBAPATI SABAPATHI IYAH (who was introduced as a gentleman formerly connected with the Indian civil service, and a large landed proprietor) said he cordially endorsed the sentiments of preceding speakers, and desired to assure the meeting, from personal observation and experience, that the National Indian Association was an institution as noble as it was philanthropic. (Hear, hear.) He should return to his country a month hence with the advantage of a knowledge of many noble English institutions, and especially that which was the noblest of all—the English home. (Applause.) From what he had seen of English homes during the last twenty months, he felt convinced that men and women, if they would, could be angels. (Applause and

laughter.) However much India might boast of her ancient history and institutions and her patriarchal systems, he confessed that she had nothing like what he had seen here. She needed more than anything else home comfort—home happiness. (Hear, hear.) No amount of education—theoretical simply—and no amount of travel in this country, could enlighten the Hindu mind as to what was needed to ameliorate the social condition of that country so much as an introduction to an English home. (Applause.) Much had, however, been accomplished. Ten years ago there were throughout India hardly 1000 Hindus who understood English; now a million children at least were receiving education in that language in the day schools throughout the country. This was attributable in great measure, although the Government had done much, to English missions. Though he was a Brahmin, and had not the honour of being able to say that he had been baptised by a Christian missionary as yet, still he assured the meeting that nowhere in the world were mission establishments appreciated so much as in India. (Applause.) They were doing real good. Let it be understood that, if the population of India was to be elevated, the first step must be the elevation of the moral and mental status of the Hindu women. (Hear, hear.) Nothing could be of greater value than the work of this Association, which sought to extend female education; and he would earnestly entreat English ladies to lend it all possible assistance, because their doing so would not only be a service to the country itself politically and socially, but also a direct and important service to the cause of religion. (Applause.) He should return to India filled with gratifying recollections of England and the English people, and should deem it a duty to impress upon his fellow-countrymen the kindness which existed towards them in this country. (Applause.)

Mr. OLIVER HEYWOOD moved:—"That this meeting, in giving an expression of cordial sympathy with our Indian fellow-subjects, offers at the same time a friendly welcome to the Hindu gentlemen who are on a visit to this country; and, after hearing the interesting address of Miss Carpenter and her Indian friends, it desires to record its approval of the objects of the National Indian Association, and heartily recommends it to the public support." He said he had listened to Miss Carpenter and to the last speaker

with great interest and pleasure. All that he had heard commended itself very warmly both to his judgment and his heart, and he should seek to inform himself better of the work which the Association was doing, hoping by that means to be able to render it more effective support than he could do by anything he might say on the platform. (Applause.)

Mr. J. A. BREMNER, in seconding the motion, said he anticipated the happiest results from the visit to this country of the Hindu gentlemen on the platform. The objects of the National Indian Association were such as Christians of all denominations could deeply sympathize with and adopt. It had been urged as an objection that there was no Christianity in its programme. The programme of that Association included, in the first place, the moral and social elevation of the teeming millions in India. Especially it sought the elevation of the female population to the position which English women enjoyed—a position to which their sisters in India were entitled—(hear, hear),—and to strengthen by moral agencies the bond of union which existed between England and India. If these were not Christian objects, where were they to look for them? (Applause.) By removing all hindrances to social and moral progress—by dispelling the cloud of superstition which hung over India—they would do more to Christianise the country than if they were carried away by mere sectarian feelings. India required to be dealt with in a national, broad, and Christian, and not in a sectarian, spirit. (Applause.)

The resolution was passed unanimously.

Mr. MUTU COOMARU SWAMY, member of the Legislative Council of Ceylon, said that the extension of the knowledge of the English language throughout India afforded facilities and opportunities for doing good such as never before existed. The failure to take advantage of those opportunities would be a blot upon English civilization. (Hear, hear.) The great lever of improvement in all countries, he hardly needed to say, was education. That which India, in common with other Asiatic countries, most needed was scientific and technical education. They did not want book learning—history, poetry, &c.,—for of those they had plenty in their own languages; they wanted science, manufactures, and the arts—those things which had made European nations what they were, and which had made England, and pre-eminently Manchester,

what it was. They wanted more; they wanted their wives and sisters to be raised—if not to the same level as European women, at least to such a level as would befit woman living in an Eastern country. (Hear, hear.) That want—the want of female education—was most keenly felt in India. He did not complain of the administration of Indian affairs, but until India became a household word in England—till the ignorance regarding her affairs which now characterised Englishmen generally was removed—the prospects of India could not be very bright. He trusted that both Englishmen and Englishwomen would pay greater attention than they had done to the wants of a country with which they were so intimately linked. They could not do better than by giving a hearty support to the Association which Miss Carpenter had founded. It was said of Manchester that a greater number of its citizens knew more of India—apart from the government—than could be found elsewhere in the country; he should be disappointed, therefore, if this city did not support that Association freely and willingly. It had no political or religious object. All that it sought to do was to elevate the social condition of the men and women of India. Politicians of all shades and Christians of every denomination might therefore give their support to it. (Hear, hear.) One word more. Let Englishmen, in extending their civilization to India, avoid importing any of their vices with it. (Hear, hear.) It had been said that when England quitted India—which he hoped would never happen—the only monument she would leave behind would be empty bottles. (Laughter.) He had better hopes. England ought, however, to be extremely careful not to foster habits of intemperance in the East. The evil of drunkenness was spreading, crime also was increasing, and many noble families in Northern India were dying out, not through inanition, but through the use of stimulants, by means of which men sought to forget their miseries, and perhaps, even their existence. (Hear, hear.) Could not something be done to check the evil? He thanked the meeting for the kindness with which he and his friends had been received. (Applause.)

Mr. CAMBAPATHI MEENASCHAYA, who the Chairman said had been an Indian magistrate, and a large landed proprietor in Madras, next addressed the meeting. He said that England, in accepting the government of India, had accepted very serious

responsibilities. The Indians had now a far different notion of government from that which their ancestors had possessed a century or even half a century ago. Englishmen now no longer thought that they held the government of India simply as a stepping-stone to their material prosperity—that they had simply so many subjects to rule over, so as to be a means of occupation and of livelihood for so many Englishmen. These were antiquated ideas, and he was sure that in this noble and generous country these notions had long since passed away. Ever since he had turned his attention to Indian politics, it had struck him that Manchester had a great deal of influence upon Indian affairs. Of course he did not go the length of believing, as some did, that Manchester ruled India—(laughter)—though he had heard several people, and certainly some of them thinking men, say so. But he believed that Manchester had had a deal of influence upon Indian affairs. It therefore behoved the people of Manchester to take special interest in the welfare of a country in which they had so special and so great a pecuniary interest. At that meeting he certainly did not wish to enter into the various details of the famine which had occurred in Bengal, nor into what had been so ably said upon the subject by the English journals or in the Government reports, but he thought it his duty to say a few words upon that very important subject. It was not a matter for pleasant reflection that during the last ten or twelve years we should have had no less than five famines in India. If this famine of 1874 had come upon us most unexpectedly, if it were a solitary instance of such a national calamity in India, there would be some justice in the excuse that we had been taken by surprise. But this famine had not come upon us by surprise. We had had repeated warnings. In 1860—he was speaking only of the time since the transfer of the Government from the East India Company to Her Most Gracious Majesty the Queen—there was a famine; in 1866 there was the great Orissa famine which carried away upwards of 1,200,000 human lives, as precious in the eyes of the Almighty as Christian lives—as the lives of those whom he addressed—as his own. (Applause.) In 1868 we had a similar calamity in the North-West Provinces; and in 1870 there was again severe distress. We are just now on the brink of an awful famine. Perhaps at the moment he was speaking hundreds and

thousands of men, women and children, were dying away from sheer want of food. He did not wish to work upon the feelings of those whom he addressed by presenting to them any picture of the horrors of an Indian famine. In fact, in a large meeting of ladies and gentlemen it might be a want of taste if he attempted to do so. (No, no.) It was enough for him to say that the human mind shuddered from the idea that human lives, not by hundreds or thousands, or hundreds of thousands, but millions should die from mere want of food. He sincerely hoped that measures would seriously be adopted for averting the misfortunes and miseries of the impending calamity, and also that measures might be adopted for preventing the occurrence of such famines in future. At this moment it was a matter of no ordinary satisfaction, not only to him but to his 200,000,000 of fellow-subjects in India, who were as loyal to her Majesty the Queen as the people of Manchester were, that in this great national crisis they should be under such a just, and liberal, and noble government as that of England. He did not think that any other government or any other nation would have attended to their wants in this time of misfortune as England had done. The suggestion which had been thrown out by no less a man than the Prime Minister that perhaps a portion of the financial surplus should be appropriated to the relief of the distress in Bengal would be appreciated duly by the people of India, and he personally really wished that this suggestion might be carried out. He said so, not because he shrank from India running into a little more debt, not because he considered that adding another £10,000,000 to £200,000,000 of debt already existing, including the railway guarantees, would in any way make India insolvent. India was a rich country ; or rather, it would be a rich country if all its resources were fully developed. But he thought that it was of the highest importance that the English taxpayer should be made to pay something, not so much on account of the pecuniary value of the amount, but on account of the interest it would induce him to take in Indian affairs. (Hear, hear.) When it became actually a matter of the English taxpayer's pocket—and he felt assured that every recurring famine would take something from him in the shape of cess—that consideration would at once make him think that these calamities in India were serious matters, and his consideration would be turned to the

history and condition of India. If the Indian people laboured under any misfortunes at present, it was because Englishmen did not understand them. He earnestly wished that Englishmen had thought of them in times past, in days of prosperity and plenty. But he said that if ever their distresses directed the attention of Englishmen to them, it would be a matter of eminent importance to India. He had read with great disappointment a few days ago that a resolution had been passed at a great meeting in Manchester—(cries of “a small-meeting”)—well a small meeting, to the effect that private charity and subscriptions could be of no value in meeting this calamity. He certainly did not suppose that it was parsimony that had induced the meeting to say so, but a feeling that the calamity was so great that the Government alone could deal with it. But in passing that resolution the meeting had forgotten to consider what a great moral influence English subscriptions would have in India—(hear)—when the Indian people learned that not only was there a just and liberal Government to help them in this calamity, but that they had also liberal and noble-hearted fellow-subjects in England ready to help them. (Cheers.) Therefore, he could not over-estimate the moral influence of this movement in England. The question was not one of the number of thousand pounds that might be sent. The Indian Government was not in want of funds with regard to this calamity. The Secretary for India had placed unlimited funds at the disposal of the Viceroy to meet the case, and instructed him to spend as much money as he thought proper to avert distress. But the question was one of sympathy and moral influence. They knew that poor as India then was, when the artificial Lancashire famine occurred India sent its little contribution towards the relief of the sufferers. (Hear, hear, and cheers.) He did not urge that as a reason; he did not say that on account of that the sufferers in Bengal had a right to expect help from Lancashire. No man had a legal right to assistance; it was only a question of moral obligation and duty. But besides the moral influence which private help from England would have in India, there were special advantages to be gained by it. The Government, in the disposal of its funds, was bound by rules and regulations, and it must inevitably leave abundant room for private beneficence to step in to help relieve exceptional cases. For example, if the Government

were to say to the starving people, "You must come and work in the canals or upon the relief works, and you will get food rations," that would be a substantial measure of relief; but there were many ladies and gentlemen suffering, who had been born and brought up in luxury, who could not on account of caste and other considerations accept relief in that form, and go out to work as common labourers. The Government could not make any exception in favour of these few, for by making such an exception it would be creating a bad precedent. He might also say that the after effects of a famine were as disastrous as the immediate consequences. When this great wave of misfortune had passed away it would leave behind it many thousand helpless boys and girls, and Government could not properly take up and deal with the cases of these orphans. There would therefore be a sufficient field for the exercise of private benevolence. The speaker concluded by again saying that he had hoped that an Indian Conference would be held in Manchester. The interests of Manchester and India were indissolubly connected, and he felt that if the resources of India were properly developed, raw materials and a market would be provided, which would lead to the growth of fifty Manchesters in England. In British Burmah alone he said there were 100,000 square miles, or 70,000,000 acres, of cultivable land now lying waste which only required the plough to be put into it to furnish a luxuriant and fertile crop.

The Rev. S. A. STEINTHAL proposed the formation in Manchester of a branch of the National Indian Association and the appointment of the following gentlemen, with power to add to their number, to act as a local committee:—Hugh Mason, chairman; Oliver Heywood, J. A. Bremner, H. J. Leppoc, J. E. Taylor, H. Birley, M.P., W. R. Callender, M.P., Sir T. Bazley, Bart., M.P., Murray Gladstone, John Cheetham, R. N. Philips, M.P., Edmund Ashworth, Richard Johnson, William Philips, Benjamin Whitworth, S. Ogden, G. Lord, Rev. S. A. Steinthal, and the Mayors of Manchester and Salford.

The Rev. ALEXANDER HATCHARD seconded the resolution, and, referring to the meeting in the Mayor's parlour on the subject of the Indian famine, said all his hearers had, no doubt, seen in the *Guardian* of Saturday an article which did honour to the management of that paper, and in which Manchester was roused to

attention respecting the Indian famine. He was present at the meeting in the Mayor's parlour on Tuesday, and it was not a large meeting at all, in fact he believed there were not more than 20 people present. However, it was evidently a foregone conclusion on the part of certain persons whose names he would not mention that Manchester was to do nothing in getting up a public subscription.

The CHAIRMAN said he would intimate to Mr. Hatchard that the subject to which he referred was to be considered at a public meeting to be called by the Mayor, and it was not desirable that it should be made the subject of controversy that morning. (Hear, hear.)

The Rev. A. HATCHARD said he had not referred to the subject with any view to raise a controversy, but in consequence of what had fallen from one of the Indian gentlemen who spoke. Notwithstanding the smallness of the meeting on Tuesday, he had a crowded audience at his lecture on India the same night, and anyone seeing the attendance at the present meeting must be convinced that there was in Manchester a strong feeling of sympathy with India.

The CHAIRMAN, in putting the resolution, said in his opening remarks he had avoided the topic introduced by Mr. Hatchard in his speech, because he knew that a public meeting was to be called by the Mayor, and he thought they should wait for that meeting before they came out with any very strong censure upon the inhabitants of Manchester. The Mayor issued circulars most extensively for the meeting on Tuesday, and therefore no blame could rest with him on account of the paucity of the attendance.

The resolution was passed.

On the motion of Mr. S. WINKWORTH, seconded by the Rev. J. A. ATKINSON, and supported by Mr. MUTU COOMARA SWAMY, a vote of thanks was passed to the chairman, which brought the proceedings to a close.

NATIONAL INDIAN ASSOCIATION.

MEETING IN BIRMINGHAM.

A public meeting of the Birmingham Branch was held on Wednesday, March 4, in the banqueting room of the Masonic Hall, Alfred Hill, Esq., in the chair.

The Chairman explained that the meeting had been called by the Birmingham branch of the National Indian Association, which was established in the year 1871. But little had been done by the branch hitherto, and it was now desired that it should become more active and useful. They were honoured with the presence of two gentlemen from Madras, who were large landed proprietors, and held high positions in the Brahminical caste ; and he believed they would be able to give the meeting much interesting information.

C. Meenaschaya and C. Sabapathi Iyah, Esqrs., then delivered addresses, which excited considerable interest, respecting India, her present condition and her need of help and sympathy from England to aid her in her social elevation ; they expressed also their sense of the value of the Association in affording aid in this.

Space prevents us from inserting these interesting addresses, the substance of which will be found elsewhere.

The Birmingham Branch was reorganised, and promises to become active and useful.

THE BENGAL FAMINE.

Though we have given a full report of the meeting in Manchester, called by the National Indian Association, at which reference was made to the Bengal famine, yet the speeches made at the Salford Famine Meeting by two Indian gentlemen and others, so fully answer the questions which have been raised on this subject, and give so much valuable information, that we give copious extracts from the report of it made by the *Manchester Examiner and Times* of May 10th.

A meeting, called by the Mayor of Salford, was held in the Salford Town Hall last evening to consider a letter from the Lord Mayor of London inviting support to the appeal for relief from the sufferers by the famine in Bengal. Shortly after the meeting commenced two of the Indian visitors to Manchester, Mr. Cambapati Meenaschaya and Mr. Cambapati Sabapathi Iyah, were introduced to the meeting by Mr. J. A. Bremner, and were cordially received.

The TOWN CLERK of Salford (Mr. E. Andrew) read several letters of apology from gentlemen who had been invited, but were unable to attend the meeting.

The Bishop of Salford wrote: "I rejoice that you have determined on the spirited course of calling a public meeting in the Town Hall, Salford, in behalf of the sufferers from the Indian famine, and I much regret that an engagement of some weeks' standing, in a distant part of the county, for Monday evening, will prevent my obeying your summons to attend the meeting. It seems to me that there can be no doubt as to what it is fitting we should do. From motives of humanity we were prompted to alleviate the sufferings of the French during the late war and civil dissensions by large private subscriptions. But the famishing multitudes who silently appeal to us now are our fellow-subjects; their industry and resources have contributed largely to our comfort, our luxuries, and our prosperity. They form an integral part of the British empire. When the cotton famine spread desolation throughout our industrial Lancashire population, private aid flowed to us from all parts of the empire, and not least generous in sympathy and succour were the inhabitants of British India. The time is come for a practical return of love and service, and we ought to be neither niggardly nor slack in making it. To turn over to Government the task of officially meeting the necessity would be to strip the succour of all that kindness of personal effort and private sacrifice which insensibly wins the hearts of its recipients while it gilds the charity with its highest merit in the eyes of God. It is good for us personally that we should give, and it is good for the union and happiness of the empire that all its parts should sympathetically minister to the necessity of a suffering member. It seems to me that the substance of your resolutions ought to include a mode of collection which shall be prompt and efficient throughout the entire borough, while you may very fairly hold

that Government is responsible to Parliament and the country for the speedy adoption of a large and generous policy towards the famine-stricken province of Bengal. I have no doubt but that the inhabitants of Salford who will meet on Monday night under your presidency, Mr. Mayor, will do their duty, and I humbly beg heartily to associate myself with their resolutions." * * * *

The MAYOR said that he had called the meeting at the request of the Town Council, in order to give the ratepayers an opportunity of expressing their sympathy with their suffering fellow-subjects in Bengal. * * * *

Mr. HENRY LEE moved :—"That this meeting, deeply impressed with the magnitude of the terrible affliction under which the people in the Bengal territory of India are now suffering, desires to respond to the communication of the Lord Mayor of London by urging the inhabitants of Salford to contribute promptly and generously to the fund now being raised in London for the relief of our Indian fellow-subjects, and that his Worship the Mayor be respectfully desired to open a subscription list." (Cheers.) He was afraid we were apt to regard our Indian fellow-subjects too much as foreigners. We were never tired of saying that our rule in India was very beneficent, and now that a great and overwhelming calamity had come upon the people of that country, it was well that this country should express its sympathy in some practical form, and the best way in which it could express its sympathy was by doing what it could in raising subscriptions. He did not concur in the remark that there was no necessity for the meeting. (Hear, hear.) He thought it was an appropriate and fitting gathering. If they had seen the effect of the want of water as he had in the deserts of Sinai, they would see at once what a great calamity had befallen India. Sometimes great calamities like this had a good result, and he hoped the present famine would lead the Government and the people of India to take steps for the prevention of the recurrence of it, by storing water in tanks to meet times of drought. * * * *

Mr. CAMBAPATI MEENASCHAYA said perhaps it might be considered that on the occasion which called them together, it would have been more legitimate for an Englishman to have supported this resolution than for him. However, as a Hindu, it would not be out of place to tell them how much the noble response of

Englishmen would be appreciated in India. With reference to the few remarks made by the last speaker, he should like to state that having seen so much of England, he would be the last person to think that they would be ever either parsimonious or backward in doing their best to help the distressed. And, therefore, he did not ascribe the resolution passed at the meeting in the Manchester Town Hall to parsimoniousness or illiberality, but to the idea that the distress is of so gigantic a nature that private benevolence could do little or nothing, and that the Government alone could cope with it. As such an important town as Manchester has expressed this idea it might be as well for him to make a few observations to show in what respect private beneficence was specially advantageous. In the first place, from the very fact that distress had already commenced in Bengal, that people, especially the infirm and the weak and the young, had commenced to die, showed that not only in this special case, but generally, it might be said Government was the last to appreciate the extent of danger. They had other financial and political considerations which always stood in the way of their appreciating the true extent of danger. From the very beginning, a comparison of the telegrams from the Government of India and the special telegrams sent by correspondents to the leading newspapers of England showed such a discrepancy as startled attentive readers. He was not himself able to reconcile the discrepancies he found. One account very much underrated the extent of the danger—he need hardly say the Government reports—whereas the special correspondents of the *Times* and one or two other leading journals gave a far different account of it. Reading the present accounts we found that the Government considerably erred. They had not made sufficient provision to meet the calamity. They wrongly estimated that about 2,500,000 persons would be on their hands for support for a certain portion of the year, but now at the very commencement of the famine we had more than a million resorting to relief works. The people of India laboured under caste prejudices and distinctions. He did not wish to enter into the merits of that question, but to take facts as they existed. Caste did exist, and we must also admit that Government, in distributing relief, must proceed on broad, statesmanlike rules. In so acting, it must necessarily give rise to a few individual cases of hardship, for which Government

could not very well provide. If, for instance, in a district, there was found a Mahommedan population of 80 per cent., and as the Mahommedan had not the slightest objection to partake of food cooked by any other caste, perhaps the Government, in distributing its relief in that district, might direct the distribution of cooked food. For the sake of the ten or fifteen per cent. of the population of that district that might be left without having received food, it could not depart, for obvious reasons, from its broad rules and regulations. Private charity stepped in and took in hand these special and exceptional cases of hardship with which Government, acting on broad principles, could not fitly cope. It was said that the amount contributed by the private charity of one town was so small in proportion to the gigantic calamity that it could not alleviate it to any appreciable extent. But 200 small collections would make a pretty large sum. (Cheers.) As was stated in one of the letters which had been read, something like £80,000 was raised in the shape of private subscriptions in India. £80,000 plus £30,000 or £40,000 raised in London under the presidency of the Lord Mayor, and the few thousands raised from the various towns in the provinces, made a respectable sum. Even if the subscriptions could not materially aid in coping with the calamity, a few lives saved would be worth all the money. (Hear, hear, and cheers.) They were aware that this act of beneficence on the part of the English people exercised a very great deal of moral influence on the people of India. It gave a peculiar satisfaction to them in their distress. The countries were for various reasons indissolubly bound together. It had often been said that one of the great secrets of the success of a foreign Government lay in the affections of the people. India had a population of upwards of 200,000,000. At one time, probably twenty years ago, it might have been said it was split into nationalities, and that there was no unity among the people. But the spread of English education and the various benefits India had enjoyed had a tendency to unite her into one great nation. That circumstance in itself made it the more necessary that they should try their best to secure all their affections and sympathy, and they could not win the sympathies of a people by a better act than the one for which they had met. (Cheers.) Allusion had been made to the little assistance that was sent by India to the Lancashire distress. It was very trifling, but

it was indicative of the sympathy which India had felt towards this country. But he thought it would be a little out of taste, ~~after~~ he had been informed that in less than a couple of hours there had been a subscription of upwards of £500 raised in that meeting, and when the gentlemen who had spoken had spoken so warmly and enthusiastically, to argue against the suppositious occasion of their being led away by the belief that private charity could do little in this affair. That would be doing an injustice to them, and he dismissed that part of the subject. He would, however, throw out a few hints for their consideration in connection with the famine. He would earnestly beg of them seriously to think upon this great point, that the test of true civilisation is the security of life. India had been under one of the most civilised countries of the world for upwards of a century, but every second or third year there was this great calamity of famine which carried people away, not even by hundreds of thousands, but by millions. During the last twelve years they had sacrificed upwards of four millions of human beings in India. That certainly should make them think that, after all, all that glitters is not gold, that there is something rotten in the state of Denmark. He did not say where it was, but threw it out as a matter for their reflection, that they had had no less than five famines during the last twelve years; and at this moment, while probably several hundred thousands of men, women, and children are dying from want of food, several millions of gallons of water are being every second wasted and sent into the sea. Of course a famine occurred from failure of rain and the consequent failure of crops, and in an agricultural country like India irrigation was pre-eminently necessary. The Hindu sovereigns of Southern India had constructed grand reservoirs for the accumulation and preservation of water. Southern India had some tanks of twenty and twenty-five miles of circumference. In a good season, a tank received such a quantity of water that the villages and lands dependent upon it could be supplied and irrigated through upwards of three years of continuous drought. Ninety per cent. of these tanks no longer existed for the want of a few thousand pounds to repair them. To allow such magnificent works, which were almost incredible as works of human agency, to go to wreck, was something he could not understand, and about which he would request them to think. He would also ask them

to consider—now that there was famine in India for the fifth time in twelve years, and when they did not know that there might not be, in the course of two or three years, a similar occasion to the present, when similar addresses and a similar opening of their purses would be necessary—what were the serious responsibilities incurred by this country in undertaking the government of India. He did not consider it would be an acceptable excuse to say they did not know the state of affairs of India; that they were ignorant of Indian affairs. It was true they might be ignorant, but so long as we governed India it was our duty to know it and govern it wisely. If, for instance, they had a great tribunal, and if the origin and consequences of this famine were discussed before it, would it be an excuse for the British Government to say, "We had not known that there were these tanks in Southern India which had required repairs?" That would not be an acceptable plea from a nation which had ruled India for upwards of 100 years. This was not the first famine that had taken place in India. It was the fifth that had taken place during the last twelve years since the Government of India had been transferred from the East India Company to the Government of her Majesty the Queen. Ignorance of Indian wants was no excuse for neglect of Indian affairs. He had heard with great satisfaction of the probability of an Indian conference being held in Manchester, and he was most anxious to appear before that conference to express his grievances and the grievances of his country. He now repeated the request which he had made at the meeting in Manchester, that his hearers would co-operate in endeavouring to bring about such a conference. He felt that he was in the wrong place in discussing at that meeting the political grievances of India; but if they would grant him an opportunity in a public conference he should be very happy to do so. (Cheers.)

The MAYOR, referring to one of the remarks made by the last speaker, said that the amount of money sent from India for the relief of the distress during the Lancashire cotton famine was by no means a small sum, as it amounted to the noble sum of £100,000. (Cheers.)

The motion was carried unanimously.

W. MATHER moved the appointment of a committee, and the names of the leading gentlemen on the platform,

with the Mayor as chairman, and the Town Clerk as secretary, to carry out the objects set forth in the first resolution. * * * *

Mr. SABAPATHI IYAH supported the resolution. He said the Hindus themselves had not flinched from giving adequate consideration to this matter, and making voluntary efforts themselves. The calamity is immense in extent. It extends over a part of the country which possessed 50 millions of people, an area of country three times as large as Ireland, and possessing imperfect means of communication, and other great disadvantages. When the cry of famine was raised—when the people found that a famine was impending—that the rains had failed—they at once, without consulting the Government, formed a committee composed of the most influential people of Calcutta and the surrounding districts. They applied to the Government to be recognised as such, and for assistance, but the Government did not appear to have apprehended at that time that the calamity would be so great, and consequently did not seem to give them support. The committee, however, maintained their ground, and began to make the few efforts they could, until the Government itself, becoming alive to the extent of the disaster, recognised them publicly, and promised them every kind of support. It was admitted on all sides that the association in Calcutta which was formed was a most valuable one. It had been formed not only of persons who knew thoroughly well the manners and habits of the people, but it was headed by the Zemindars, or the large landed proprietors, who had considerable influence over the whole of the famine-stricken districts. Their co-operation was admitted by the Government to have been of the greatest possible importance. These Zemindars contributed £80,000, and recent accounts showed that they had subscribed even more, and contributions were being raised in all parts of India, and a much greater work had been done. The various landed proprietors who had charge of the land had relinquished their claims for rents from the cultivators and labouring classes—(cheers)—and had sacrificed £300,000 or £400,000 worth of revenue. (Cheers.) There were many instances in which large landed proprietors, who had no connection whatever with Bengal, had sent—one of them 10,000 tons of rice, another a large sum of money and grain, to assist the poor suffering people; so that India was doing and would do every thing it could to meet the calamity. (Cheers.) The Government

was doing its duty as a Christian Government. It tried to do all it could, but, as had already been stated, it acted under certain rules which it could not transgress; and there were a great many other matters which went to prove that voluntary associations were really necessary. When the remittance of £10,000 was first telegraphed from this country to the association at Calcutta a meeting was called to thank the English people heartily for it, and any money sent over would not only be gratefully received, but would be of the utmost importance. When there was a famine in Persia, Englishmen were not wanting to subscribe for the relief of the sufferers, and why should they say, now that there was a famine in India, that it was the duty of the Government alone to look after it? Private contributions might not do much, but when her Majesty the Queen, the Duke of Argyll, Lord Northbrook (the Governor-General, who was told to spend any sum of money without waiting for formal sanction), had each subscribed £1,000 to the voluntary funds, he could not see the logic of persons saying that voluntary contributions were uncalled for. A correspondent of the *Daily Telegraph* had described how he found two starving children near his hut in the forest. It would be utterly impossible for the Government to relieve such cases. Private agency must do that work. If the Government could do everything for a country, why were there so many voluntary charitable associations in this country? The consideration of the best means to prevent the recurrence of these famines, which were becoming alarmingly frequent, ought not to be neglected. This was of the utmost importance to the country, and concerned Manchester, too, very greatly, because the loss of lives meant a loss of labour and industry. The abandonment of land under cultivation, and the decline of such land into forests and jungles, had a great effect upon the produce of the raw material, for which places like Manchester depended upon India. It would not be out of place now if this country insisted upon measures being taken for the adoption of the best measures for the prevention of famine hereafter. (Hear, hear, and cheers.) Money was not asked for on behalf of India to meet the distress caused by the famine, because her Government was poor, and they could not afford to spend money out of her own revenue. Every man in India would be glad to give to his last penny in the shape of a tax to support

the Government in giving relief, and would do so with pleasure, but the sympathy shown in voluntary subscriptions would have such moral support to the people that it would be of material consequence to them. (Hear, hear.)

The resolution was unanimously passed.

Mr. BENJAMIN ARMITAGE moved:—"That this meeting recognises with satisfaction the prompt and energetic proceedings of her Majesty's Government in alleviating the sufferings of the famine-stricken Bengalese; and desires respectfully, but firmly, to urge increased effort to mitigate their distress."

Mr. Alderman M'KERRON seconded the resolution, which was supported by Mr. Alderman RICHARDSON (Bolton) and carried unanimously.

Mr. Alderman DAVIES moved, and the Rev. BROOKE HERFORD seconded, a vote of thanks to the Mayor for presiding, the motion being supported by Mr. CAMPABATI SABAPATHI IYAR and unanimously passed.

Several of the speakers and other gentlemen in the meeting handed subscriptions of from five to ten pounds to the chairman, and at the close of the meeting the subscription list showed a total of £670.

Space compels us to defer to the next Journal notices of the Leeds Famine Meeting, called by the Mayor on March 13th, a Meeting for the same object in Cambridge, and a large and very influential Meeting called by the Mayor in Manchester, on March 18th. We must also defer the Personal and other Intelligence.

ADVERTISEMENT.

A practising Barrister of twelve years' standing, making a speciality of Indian Law, desires to receive as **BOARDERS** two **INDIAN GENTLEMEN**, reading either for the Bar or for the further examinations of the India Civil Service. Terms, including legal tuition—with liberal home comforts—Three hundred guineas per annum.

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HON. SECRETARIES:

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HODESON PRATT, Esq., 8 Lancaster Terrace, Regent's Park.

LEEDS BRANCH.

TREASURER:

JOHN LUPTON, Esq., Headingley.

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JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 41.

MAY.

1874.

It is encouraging and satisfactory to us to learn that the objects of this Association are being increasingly valued by our Indian friends both in their own country and when they visit our own. Letters are continually received from our native friends, showing a warm appreciation of the efforts we are making on their behalf, and substantial tokens of approbation have been sent to us by the Maharajahs of Vizianagram and of Travancore, and by His Highness the Holkar. The feeling of those who visit England respecting the importance of the efforts made to introduce them to our various institutions, and all that constitutes what may be called the life of the nation, and the reception which they have received into our social circles, and still more into our homes, is well stated in a farewell address given by one of our visitors after a residence of nearly two years in our country, during which, being free from the tie of professional engagements, he has had special opportunities of becoming acquainted with us. Mr. C. Sabapathi Iyah, a Brahmin gentleman from Madras

Presidency, whose papers on Indian Prisons and speeches on various occasions have already appeared in this Journal, thus speaks of the result of his observations near the close of his address:—

"Nothing is more important and necessary than that a great number of our countrymen should visit England, inasmuch as they see practically to what eminence a small nation in a small island has risen, with all the disadvantages of a changeable and fickle climate. They carry back with them impressions as to how, with liberal and honest principles working with unremitting perseverance, an individual or a nation can attain to a perfection unknown in the largest concerns, or the most populous empires or countries. He gathers an idea as to how thoroughly and practically nature may be forced to be subservient to man, and to be made to contribute to his convenience, ease and comfort;—as to what are the best and approved principles involved in the employment of capital and labour; the great self-respect, humanity and independence that he abundantly gathers in your rich and free associations and institutions can be hardly described. Those Hindus are in error who say that young men are lost to their families, religion, and homes by associating with you, whom I know and feel, by personal experience, to possess these good qualities to a rational perfection. They know little what change an insight into your homes effects in an Indian's heart; a heart that is naturally full of feeling and goodness; how his rusted affections of an ignorant kind are burnished and revived, how he learns to love his family and kindred in a pure and unselfish manner, and how he earnestly and eagerly desires to return to his country to create such a home for himself; a home similar to those where he enjoyed some of his pleasantest days amidst the bright and happy smiles of a loving, simple and religious family."

The earnestness, with which this gentleman speaks of the past and present state of his country, the duty of his countrymen to emancipate themselves from the slavery of caste, to raise their countrywomen from the thralldom of ignorance,

which now depresses them, the light of European civilization which is now bursting on them through the medium of the English language, and the blessings which our Government has already conferred on India, must impress forcibly on us the vast responsibility which rests on us, and the immense benefit we shall confer on that great country by a due discharge of it. The paper is too long for insertion of more than a brief abstract in this Journal, and enters besides on his views of what changes are needed in the government of the country, which form no part of the objects of this Association. It is therefore printed in a separate form to accompany this number, and we commend the whole to the consideration of our readers without giving any opinion on the feasibility of his proposals. We may remark, however, that the principle of representation has already been accepted by our Government, for in Bombay and in Ahmedabad, and probably in other places, the Municipal Council has been already elected by the native suffrage not only of men, but of women. The importance attached by the writer to the great value of the influence of English ladies, and the wide field opened to them in India, is borne out by many facts which have appeared in various numbers of the Journal, and especially in the present one. The kind sympathy with native ladies shown by Lady Hobart, wife of the present Governor of Madras, is warmly and gratefully appreciated by the Hindus, as was that of her predecessor, Lady Napier of Ettrick, and the unvarying kindness of Lady Frere in Bombay will never be forgotten there. The kindness and interest displayed by Miss Baring in Calcutta, are highly valued there. The suggestion of the writer of the paper that many Associations similar to our own should be established in India will, we hope, be acted on in that country, and we shall gladly coöperate with any who may desire to establish such, either in connection with ourselves, or independently.

FEMALE EDUCATION IN INDIA.

THERE is probably no part of the world where a single English gentleman or lady can do so much good or exert so wide a sphere of influence as in India. This is particularly the case where the lady of an official gentleman devotes herself kindly and wisely to the elevation of those of her own sex among the native population. We have received a pleasing example of this from Ahmedabad, in an address from the native ladies of that city to Mrs. G. S. Sheppard, on her departure to Khandeish. The educated native gentlemen of Ahmedabad were among the first in India to encourage female education; about a quarter of a century ago schools were established and endowed by native gentlemen, whose widows still carry them on. The late lamented Mrs. Oliphant, whose husband was collector in that district, had already made much progress in leading native ladies to take an active interest in the schools, and to associate freely with her. Many of them overcame their prejudices so much as to pay her visits, though she resided at the kutcherry or office, and between twenty and thirty assembled in her drawing room, attended by the husbands of two of them as interpreters, to meet Miss Carpenter when there. Shortly after, arrangements were made for an English lady superintendent to have charge of a girls' school, with a native master, and to assist in training native female teachers, the municipality making a grant towards the expenses. The native ladies continue to visit the girls' schools, and recently attended a conversational meeting, which was invited by the lady of the Judge of Ahmedabad, to assemble at her own house. The emotion which all experienced at the sight of

a large portrait of Mrs. Oliphant, which had recently arrived from England, and which is to be placed in one of the school houses, fully testified the grateful remembrance of the native ladies of Ahmedabad. The address is as follows:—

[Translation of a Guzrathee address presented by native ladies of Ahmedabad to Mrs. G. F. Sheppard.]

"MADAM,—We have met to-day to offer you farewell at your departure to Khandesh.

"We, the undersigned native ladies, cannot sufficiently express the sorrow felt by us at hearing of your departure from this city, Ahmedabad. When we think of the vast improvement which has been made since your arrival at this city in our and girls' schools' condition, we find that your stay for a longer period would have made a far better improvement.

"Up to the time of your arrival we were very backward in attending and encouraging the girls' schools, but it is only through your company that we have come out forward, and showed our good sentiments openly.

"We are sure that if we would not have had your company, such good thoughts would not have ever come to our mind, and we would not have left the customs and habits to which we are attached from an immemorial period.

"As males attend some public meetings and give their opinions, and know those of others, without any fear, and as they read books and newspapers from libraries, &c., and make themselves acquainted with many foreign matters, we were very anxious to get our liberty and to show our thoughts publicly since many years, but it is only owing to your kind and amiable disposition that we have made ourselves bold enough to pay you visits, and to accompany you in your several visits to girls' schools. The seed of this benevolent act has been sown by you, and we hope we shall reap its fruits in future.

"We find that a great deal of eagerness has been produced among our native girls to learn, and that is also through the kind trouble you have taken in showing the ways and in bestowing presents and instruments, which may teach them the ways of knitting and embroidery.

"We are highly indebted to you for the due regard paid to us by you, in paying to and receiving visits from us at any time, in which we have never observed pride or feeling of superior or conquering caste on your part, and less respect to us, thinking us to be low in any matter whatever. We are now at a loss to know in whose company we shall visit the girls' school and improve ourselves, with whose virtues we shall compare ours so as to follow example.

"Now we are sure of your departure, and we give this trifling testimonial in token of our gratitude and remembrance, which we beg of you to accept.

"O, Almighty Creator! it is our earnest and fervent prayer to Thee that Thou may grant to Mr. and Mrs. Sheppard prosperity and long life wherever they may be.

"In conclusion we solicit you to communicate, with our best compliments, to Mr. Sheppard our thanks for his exertion and encouragement in every work beneficial to the public, and particularly in the laudable cause of female education.

"We remain, Madam,

"Yours most obediently,

(Signed)

"HURCOOVURBAL,

"Widow of Sett Hutteensing,

"(And twenty-six native ladies.)

"Ahmedabad, 11th September, 1867."

We gladly call attention to the following account received from Bombay of the progress made in that city in the Alexandra School, which was the first native English school in India:—

"THE ALEXANDRA GIRLS' SCHOOL.—Female education has made wonderful progress in India of late years. We very well remember the days when Mr. Manockjee Cursetjee was the jeer and byword of every tongue for having introduced female education in his family, and when we look back on the past there is some reason for congratulation at the progress which is being made in educational pursuits. The Alexandra Native Girls' Institution was founded some years ago by Mr. Manockjee Cursetjee

who then had no conception that the institution was likely to become so useful to the rising generation. Then there were not more than half a dozen girls at the school, and they did not belong to the leading families of Bombay. Now there are hundreds of girls of every creed and caste receiving their education at this valuable institution. Those who have benefited most by the institution have been Parsee girls, whose progress has been very good, and if they only go on as they have begun they will improve greatly in course of time. On Tuesday afternoon last, at Mr. Manockjee Petit's Hall, Malabar Hill, the annual distribution of prizes to the girls of the institution took place. The scene presented was very picturesque. It resembled the garden which Dr. Wilson compared it to on a similar occasion last year—a garden which but ten years ago was a wilderness. The gathering was very large, and the presence of H. H. Holkar made the assemblage the more imposing. The Hon. Mr. Tucker occupied the chair, and the prizes were distributed by the Hon. Mrs. Deane. Mr. Tucker, in his address, alluded to the past and present state of the natives of India, and especially to that of the Parsees, and mentioned the praiseworthy services of Mr. Manockjee. That gentleman replied that he had done very little, and what little he had done hardly deserved to be treated in the way Mr. Tucker had kindly spoken of it. The report was afterwards read, and the Hon. Mrs. Deane then distributed the prizes. But we must say a word about the fair pupils who were the immediate cause of the gathering at Malabar Hill. The first prize, consisting of a gold medal and several valuable books, was given to Miss D. Wadia, the daughter we believe of Mr. Ardaseer H. Wadia, of Parell. She had to recite a rather long passage from one of the English poets, and which she did with much grace and ability. The young girl who recited the pretty little song 'We are seven,' received great applause, and so did Miss Wadia who played on the piano. There were some Hindu young ladies, too, who acquitted themselves very well. When we think of the superstitions with which the Hindus were lately surrounded we could not but think that great advances have been made in the right direction; and altogether the progress of the Alexandra Institution is very satisfactory."—*Argus*.

IRRIGATION AND CANALS IN INDIA.

General Sir Arthur Cotton, R.E., gave a very interesting and valuable address on the Indian Famine at the Rooms of the Society of Arts on the 17th instant.

We call particular attention to what he says on irrigation and canals in India in the extract which we give.

It is very consoling to find in the great distress that there are cheering signs of better times in the future for India.

"Already," he says, "the famine was producing good effects, and some of the finest water highways in the world, which had been left for years in a defective and comparatively useless state, were now being brought into first-rate working order":—

"With respect to the future of the present calamity, he feared there would be a great loss of life; and it seemed not improbable that 2,000,000 or more might yet have to be fed, who could be set to work, and it was yet a great question how to employ them. He contended that one of the great mistakes made in the papers on the subject was the omission of reference to the after effects of relief works. They all assume that if £10,000,000 was spent, £10,000,000 would be lost, than which nothing could be more false. Even a small part of the expenditure, if bestowed upon important lines of navigation or irrigation, would produce a return which would be very great; and he had had abundant proof that a population which had passed through this training of public works were essentially improved. There remained £3,000,000 to be spent on the Sone canals, which would give employment to 1,000,000 people five months, and every rupee spent on them would yield 50 or 100 per cent. In 1858 he was ordered to report upon a plan

for opening water communication with the main Ganges, so important did the matter appear 16 years ago, and nothing had been done to this day. At the present time 3,000,000 or 4,000,000 tons were travelling this 400 miles of dangerous river navigation, at the rate of 12 miles a day, and losing 2 per cent. of boats by the way. In the 16 years, since 1858, probably £25,000,000 or £30,000,000 had been lost on this one line of navigation for want of a canal, which would have cost about a quarter of a million; and then wonder was expressed that India was poor and could not pay sufficient taxes. He felt certain that if efficient plans for utilizing water had been carried out when they were urged, instead of railways 20 years ago, the saving to India would have been several times the amount of her present debt. As a proof of the advantage of water transit, he said that in Orissa the price of rice in December was £4 a ton, and in Nuddeen, near Calcutta, it was £9, a difference of £5 for a distance of 250 miles, over which it could be carried by canal for one rupee. Thus the price of rice where they wanted to buy was double the price it might have been bought at, or half what they might have got for it where they wanted to sell. He would ask the meeting to think of food being sold in a district at the famine price of 1½d. a pound when it was selling within 250 miles at less than one half-penny, for want of one link or canal of about 80 miles. With a system of canals the cost of carriage from one end of India to the other would be under £1, making a difference in the cost of 1-12d. a lb. With respect to the prevention of the famine one thing was certain, that wherever water for irrigation was provided famine was effectually met; grain could then be carried in any quantities that could possibly be required, and at such an insignificant cost of carriage, that if it had to be brought from the furthest point in India, the expense of transit would be of no consequence. He wished to disabuse the public mind of two false notions which had been frequently brought forward. One was, that famine was caused by failure of water; that was not the case. There was plenty of water in India; what was wanted was works to regulate the supply. Upon the whole he was quite satisfied that the first thing to be done for India, in respect

of both the famine and its general interests, was to give it such a system of cheap transit, and at the same time carry out the various projects of irrigation already planned which would be connected with it. He was fully satisfied that the attempt to carry by railway instead of water lay at the root of all these disasters, and he was fully persuaded that nothing could avert a repetition of them but cheap production and cheap transit by water. It was certainly humiliating to have to acknowledge that we had made a mistake, but it could answer no possible purpose to ignore it, and keep the country deprived of effective transit, or transit which would enable it to contend with the rest of the world. The famine was already producing good effects, and some of the finest water highways in the world, which had been left for years in a defective and comparatively useless state, were now being brought into first-rate working order, and notably among others the Ganges Canal. The advantages which India, by its water power, had for manufactures, certainly surpassed those of any other country in the world. It was not hid away in inaccessible and non-populous places, but where labour was at hand and where the produce of enormous tracts could be brought to the door of the mills and the goods carried away to the markets and ports at a nominal cost of carriage."

"Irrigation is the great requirement, and the want of it in the famine-stricken districts in Bengal is the cause of the disaster that has visited them. What would have happened throughout these districts is exemplified by the vicinity of Durgowty, where an enlightened and public spirited zemindar, Babu Teeluck Sing, undertook in October last to irrigate a tract of land estimated at 30,000 beegahs and extending over 26 villages. The consequence is that the crops for miles on each side of the road, and as far as the eye can reach, are described as being magnificent. Many of the most serious evils may be avoided by wise precautions of this sort, and the variations of the season might be provided against if the zemindars of Bengal would follow the example of the Babu of Durgowty."—*Argus*.

THE NATIONAL INDIAN ASSOCIATION.

SOCIAL PROGRESS IN INDIA.

On Thursday evening, April 9th, Mr. C. Sabapathi Iyah, a high-caste Brahmin gentleman, who has been visiting England for the last two years, delivered a lecture at the Oak Drawing-room, Red Lodge, Bristol, to about 100 ladies and gentlemen, on "Social Progress in India, and how England can help it." Mr. Lewis Fry, the Treasurer of the Association, presided, and introduced the proceedings.

The LECTURER observed that in India there was a population of 250 millions, of 50 different nationalities, and speaking different and varied dialects. In considering the present state of this mixed society, he said the root of all evil in India had been the eagerness of the natives to adapt themselves to circumstances without attempting to adhere to principles; in matters social, religious, and political, private and public principles were utterly disregarded, and when principles were sacrificed farewell to progress and self-respect. The tide of progress had come at last. From every quarter European education and science, assisted by the natural intelligence of the natives, were clearing away with irresistible force the accumulated masses of existing evils. He would be candid, and would admit that for all this they were indebted to British rule in India and the noble self-denying and untiring endeavours of the Christian missionaries. In less than half a century India would be thoroughly Anglicised. Much depended upon the natives themselves for their national elevation. The people of India could not become social till they gave up their baneful castes; whilst the education of the women of India should be cultivated and not discouraged, and their social condition improved. He urged the desirability of Englishwomen taking a personal interest in the welfare of the women of India, and said that if the people of England were thoroughly, sincerely, and honestly anxious to raise the social and moral condition of the country, and desirous of giving a helping hand in their present endeavours to emancipate themselves, he recommended them to

take matters into their unprejudiced consideration. They would find that unless a change was made in the existing system of keeping the natives in a state of utter dependence they would do but little. England should raise the political tone of the people of India and emancipate them from the childish notion of dependence—should teach them to sacrifice individual interests and individual opinions on the altar of national glory and national justice. He admitted that India was not fit for a Parliament on the universal suffrage system, but he would challenge any one to say that the time had not arrived when something should be done. He proposed that all municipal members that now were appointed by the Government in the municipal corporations should be made elective and returned with the free choice of the people. Each of the principal corporations should have the power to nominate a member to sit in council with the local governor of each presidency, which would have to be re-arranged. All the zemindars and dependent native princes should be entitled to sit in this council by right of birth. The local governors should have executive power, and the enormously paid members of the executive council and revenue board, with its useless establishments, would be entirely abolished. The governor would be president of the council. This grand council would form the highest appellate authority in the country; but a power should be reserved to the British Parliament to veto all its acts, if necessary. He hoped much from Lord Salisbury and Sir Stafford Northcote, and was sanguine that the Conservative Government, with their professions to give rest to the country from hasty legislation, would find time to place the Indian Government upon an economical and satisfactory basis. He also suggested that there should be an impartial, free admission of the natives to the services, civil and military, of the country; and recommended the formation of local associations throughout England to coöperate with the National Indian Association. The Lecturer sketched out a detailed plan by which such associations, and especially its lady members, might make themselves useful in improving the condition of the people of India, and he urged also that the National Indian Association should encourage Hindus to visit England, and to this end give them not only moral but pecuniary assistance.

Dr. BEDDOE, in proposing a vote of thanks to the Lecturer,

expressed his strong approbation of the suggestion that had been thrown out in reference to the system of representative government in India which had been propounded.

The resolution was carried by acclamation, and duly acknowledged by the Lecturer.

After a lengthened discussion, during which much interesting information was given by the Lecturer, a resolution was proposed by the Chairman, seconded by Dr. Beddoe, and unanimously adopted, to memorialise the Indian Secretary to revive the Indian scholarships, which have been abolished.

The proceedings were then brought to a close, after having lasted nearly three hours.

LONDON BRANCH.

The London Branch Committee continue to hold very interesting meetings for the reading of papers, for discussion, on the social condition of India. On the 20th March, Mr. C. Sabapathi Iyah, of Madras, read the paper, entitled "Suggestions for raising the social condition of India." His suggestions included among others the introduction, to some extent, of the representative system, greater facilities for recruiting the civil service from among the natives, their admission into the higher grades of the army, and less exclusiveness on the part of the English in India. The following gentlemen took part in the discussion which followed :— Mr. Hodgson Pratt (formerly of Bengal), Mr. Meenashaya (of Madras), Mr. Villars Sankey, Mr. Avinasa C. Mittra (of Bengal), Mr. N. Subramanyam (of Madras), Rev. H. Solly, and Mr. Sreenath Datta. In consequence of the great interest felt in the subject and the desire of many others to take part in the discussion, it was adjourned until the 27th March. On this occasion a long address was delivered by Mr. Naoraoji Furdooji (of Bombay), followed by Mr. H. Pratt, the Rev. J. Long (of Bengal), Mr. Saunders, Mr. Sankey, Mr. F. Pincott, Mr. Zora, Mr. M. C. Swamy (of Ceylon). Mr. Sabapathi Iyah then replied, and the Chairman, who had presided on both occasions, Mr. E. E. Eastwick, C.B., summed up the discussion, remarking that, as the English and Hindus were in fact one race, their permanent union in the government of India should be the object to be kept in view.

MANCHESTER BRANCH.

In our last issue we gave a full report of the public meeting held in the Town Hall, when it was resolved to establish the Association in Manchester. The organization has since been completed, and the following gentlemen have consented to constitute the committee, viz.:—Hugh Mason, Esq., Chairman, Wm. Armitage, Esq., E. Ashworth, Esq., J. A. Bremner, Esq., W. R. Callender, Esq., M.P., H. Charlewood, Esq., James Fildes, Esq., Rich. Harwood, Esq. (Mayor of Salford), Rich. Johnson, Esq., Rev. R. A. Hatchard, H. I. Leppoe, Esq., George Lord, Esq., Joseph Leese, Esq., Herbert Philips, Esq., John Slagg, Jun., Esq., Benjamin Whitworth, Esq., Stephen Winkworth, Esq.

Mr. Isaac Watts, for many years the Secretary of the Cotton Supply Association, and who from having visited India has a personal acquaintance with the country, has been appointed secretary. The following is the programme which has been adopted and issued in a circular soliciting co-operation and support:—

“The National Indian Association is intended to take cognizance of all matters relating to the social condition of India and its inhabitants, with a view to suggest and introduce such improvements as may be found expedient and practicable.

“OBJECTS.

“1. To collect and disseminate information relative to the social, moral, material and industrial condition of India; and thus to enlighten and influence public opinion in regard to the general interests and welfare of the country.

“2. To consider and aid the best plans that can be devised for promoting the progress and prosperity of India by improvements in agriculture, works of irrigation, better means of internal communication, &c.; and to encourage all efforts that may be made by the people themselves for their own advancement.

“3. To establish a monthly journal for the publication and discussion of well-authenticated facts bearing upon the condition

of India, and for the advocacy of measures calculated to prevent the recurrence of famines and to be of general benefit.

"4. To organize and maintain a ladies' branch, to deal with questions relating to the condition of native women and children, and to devise measures for promoting their social, educational, and moral elevation.

"5. To promote friendly intercourse with native gentlemen visiting England, and to introduce them to a knowledge of such institutions in this country as may prove of benefit to their own. Also to show kind attentions to young natives of India whilst in Great Britain for the purpose of education."

The objects thus proposed cannot fail to secure the cordial approval of a community so closely connected with India and so deeply interested in all measures calculated to develop the resources of the country, and to promote its material and industrial as well as its social and moral improvement. It is confidently hoped that the warm sympathy and generous assistance of those who have business relations with India, or who desire to contribute to its welfare, will be readily afforded.

We may fairly congratulate the friends of India on the establishment of so important a branch in the Cottonopolis of England. Looking to the influential character of the local committee, and the experience and ability of its secretary much valuable work may be expected from "The Manchester Branch."

MANCHESTER BENGAL FAMINE RELIEF FUND.

TOWN HALL, April 30th, 1874.

The Mayor of Manchester and the General Committee consider that the time has arrived for them to make a more direct appeal to their fellow-citizens, with a view to a more liberal expression of sympathy for the famine-stricken population of India. They regret that as yet the donations from Manchester do not amount to £10,000, and they think such a sum a very inadequate contribution from a community whose commercial relations with India are so intimate and so important. Now that it has been decided that no Imperial grant in aid will be made by Parliament, the least that the people of England can do is to furnish large voluntary contributions.

The obscurity which prevailed as to the extent of the famine, as to the necessity for private aid, and as to the possibility of effectively administering charitable contributions has been removed.

The Secretary of State for India (Marquis of Salisbury), speaking at the Mansion House, deprecated "any such conclusion as would lead the people of England to believe that the famine is one whit lighter than the official descriptions have represented it to be," thereby fully confirming the despatch of the Viceroy, dated 20th March, where it is clearly shown that a population of twenty-five millions is more or less affected by severe famine, of whom at least two-and-a-half millions will *certainly* be entirely dependent for food on Government aid till September, or even November next.

The same high authority, in thus speaking to the "magnitude of the calamity," makes it evident that the relief contributions which *he earnestly solicits*, will not only "impress upon the minds of the people of India our common citizenship and our common subjection to the sovereign under whom we live," but that they will relieve "a great deal of distress which the Government cannot, by its very constitution, meet," viz. :—The cases of

- (1) Those who fall outside the strict rules which the Government is obliged to adopt to prevent confusion in administration.
- (2) Those who are "next door to poverty," but not absolutely poor; whom the Government cannot assist without pauperising the whole population.
- (3) The orphans which the famine is certain to leave without resource or protection.

The Marquis of Salisbury emphasises this opinion in the following words :—"Do not suppose then, I repeat, that I come here to ask the English people to supply defects on the part of Government. But Government cannot do what private charity can and has been doing."

The Manchester Committee, after ample inquiry and due deliberation, has decided to act upon the recommendation of the Viceroy, and to entrust the funds raised in their city to the Bengal Relief Famine Committee in Calcutta, as being the most economical and satisfactory channel of administration. The Calcutta Committee has sub-committees in the distressed districts, working in cordial co-operation with the Government officials in each relief circle, and there is every reason to believe that money, disbursed through such an agency, will tend to the mitigation of much misery, and will ward off from numbers the inevitable horrors of famine.

The Committee will be glad to receive collections from churches and chapels. They also think that considerable sums ought to be raised in warehouses, mills and other places of business, from employees.

They will be prepared to forward special contributions for distribution through any agencies which donors may prefer to the Calcutta Committee.

Signed on behalf of the Committee, *

ALFRED WATKIN, Mayor, *Chairman.*

INDIAN INTELLIGENCE.

From the report of the Education Department in the North West Provinces, we learn that 48 schools, mostly primary, were opened in the year 1872-73. These schools are attended by nearly 2,500 boys.

The second annual distribution of prizes in the Bengal Music School took place at the end of January in the Calcutta Normal School. The first prizes for instrumental and vocal music consisted of silver medals—the others were instruments, music books, &c. The musical performances were varied by allegorical tableaux-vivants, which were well arranged, and excited much interest.

At the examination of the pupils in the Native Ladies' Normal School (in connection with the Indian Reform Association) two of the papers were so good, that if they had been marked on the University scale the candidates who gave them in would have been in the first division.

At the request of Lady Hobart, the Committee of the Fine Arts Exhibition, lately held at Madras, closed the hall to the public for one day in order that her ladyship might meet a number of native ladies whom she had invited to inspect the pictures with her. Several English ladies were also of the party. The first prize for oil-painting in the Exhibition was awarded to Mr. R. V. Koilthanporam. The picture represented a Nair woman bending over her sleeping babe.

Lady Hobart has set English ladies an excellent example, in making morning calls on Native ladies. These calls were really morning calls, for they were made at 8 a.m. Lady Hobart, accompanied by Mrs. Awdry, Mrs. Pritchard, Mrs. Firth and Capt. Foote made a call on Monday, the 6th inst., on the ladies of the family of the Princes of Arcot, thence they proceeded to the Rancee of Veesur-

eddy, and the Hon. Gujapathy Rao's. The houses were beautifully decorated for the occasion, and magnificent wreaths and bouquets presented, showing thereby much anxiety to do honour to the representative of her Majesty the Queen.—*Argus*, April 11.

The Calcutta papers record the death of Babu Rao Chunder Mitter, a Justice of the Peace and Fellow of the University, and for some time Hon. Sec. of the Bethune Society. He was a very able man, and took part in many educational movements.

The Hon. Dwarka Nath Mitter, since 1867 one of the Judges of the High Court of Calcutta, died on the 28th February. He was a sound lawyer, a distinguished mathematician, and was well read in science and literature.

We learn by this mail with deep regret the death of Rao Sahib Narayen Juggonath, late Sub-Inspector of Education in Sind, and recently promoted to the post of First Grade Inspector in Mysore. He there contracted illness, and came to Bombay for a change, where he died. He was a most intelligent, liberal-minded man, and a great loss is sustained to the cause of the advancement of the native progress generally and of female improvement particularly.

BARAHANAGORE ASSOCIATION.—The anniversary of the North Suburban Association of Barahanagore was held at 4 p.m., on Tuesday, the 3rd February, in the house of Babu Nimchand Moitry at Bonhooghly, Babu Sasipada Banerjee in the chair. This association aims to be a really working institution, and intends to look after the education of all classes of the community, to help in extending the knowledge of arts and sciences, and generally see to the welfare of the people. It was established by a few friends on the 12th of May, 1872, and during its existence of one and a half years it has quietly done its work in the three sections (education, charity and general) into which it has been divided. Two girls' schools, two night schools, one working men's, and a reading club have been working in connection with this society. The committee of the female education section (Mr. and Mrs. Justice Phear, Mrs. Murray, Dr. Waldie, and Babus Prosono Coomar Banerjee and Sasipada Banerjee) applied to the Government for increased aid, in order to be able to place the two schools in charge of an English mistress, and they are very happy to know that the District School Committee of 24-Pergunnahs have recommended rs. 90 a month for the sanction of Government. The

girls' school was visited during the year by the Hon. Miss Baring, Oomah Grish Chandra Sing, Miss Akroyd, Babu Radhikaparsund Mookerjee and other ladies and gentlemen. Mrs. Phear distributed the prizes in the last annual examination. The executive council of the North Suburban Association feel very thankful to the ladies and gentlemen who have helped the council in carrying out their female education work during the last year. The attention of the executive council was directed in a large measure, and with great success, for the social and moral elevation of the working classes during the year. The public papers have already taken notice of the working of this section, so no separate account is needed here. For want of funds, the operations of the charity section have not been so extensive as desirable; knowing that dependence on public charity takes away all desire for work, the executive council have sparingly given away their charities, and only to those who are real objects of charity. The rule for giving small loans to persons in want was in two cases taken advantage of, and in both the instances the recipients repaid to the committee the amount of the loan. Monthly assistance has been given for maintenance to some families, and schooling and books to three boys, besides casual aid has been rendered to some poor widows for repairing their thatches; a few sick people, who had none to take care of them, were at the cost of the society sent to hospitals for treatment, and assistance was given in two cases for burning and burying dead bodies. The principal work of the general section has been to bring the local grievances before the district authorities for redress. The council feel themselves very thankful to Mr. F. B. Peacock, collector and magistrate of 24-Pergunnahs, for sending them, for their opinions, questions framed by Government bearing on the social position of the Mahommedans. The executive council had great pleasure to send a long report on the subject. An exhibition of pictures, stones, fossils, and curiosities was held in connection with this section, which drew a great number of visitors, and which was made very entertaining and instructing by simple explanatory remarks on the things exhibited. The executive council feel themselves very thankful to Miss Carpenter and to the London and Bristol National Indian Associations for the sympathy they have shown and the assistance they have rendered for carrying out the objects of this association.

they feel that a public report is not a proper medium for openly expressing their deep feelings of respect and gratitude to Miss Carpenter for what she has done and is still doing for Barahanagore. *Indian Daily News.*

• **NIGHT SCHOOL.**—The distribution of prizes to the Barahanagore night school for working men and boys took place on Thursday the 5th February, at 8 p.m., in the house of Babu Sasipada Banerjee, Dr. David Waldie presiding. The place of the meeting was tastefully decorated with flags and flowers, and a band of *Noabat* played lively tunes, giving a pleasing aspect to the proceedings. A number of young men and boys were examined from their reading books (a few learning English), in which they did very well and to the satisfaction of the audience.

We are very glad to see how the cause of education is being taken up by municipal corporations in Bengal under a recent act of Sir George Campbell. The Suburban Municipality have granted rs. 500 per month to the District School Committee of 24 Parganahs for schools in the suburbs of Calcutta. At a meeting of the District School Committee, headed by Mr. F. B. Peacock, Collector and Magistrate of the District, held last month, a sub-committee of three gentlemen (one English and two native gentlemen) has been formed to submit a scheme for the distribution of this municipal grant. It is interesting to notice how the attention of educated native gentlemen is being drawn towards the education of the masses; primary instruction has the first claim on the municipal grant, inasmuch as the bulk of the ratepayers resort to elementary schools. The Sub-Committee have recommended 70 *patshals* in both the northern and southern suburbs of Calcutta. There is now a proposal to open a Factory School in the southern suburbs for the boys of the Khidderpore dockyard, and other workshops. For convenience the Sub-Committee have divided the suburbs into four blocks—north block, comprising Coripore, Chitpore, &c.; east block, east of Mutla Road; and Khidderpore and Taligunge blocks in the south. The Sub-Committee have also suggested the formation of 10 scholarships for the encouragement of female education, to be competed for by a public

assimilation. The municipal grant of rs. 500 per month is recommended to be disbursed in the following manner :—

MASS EDUCATION.

70 Primary Schools	175
1 Factory School	25
10 Primary Scholarships	30—230

VERNACULAR SCHOOLS.

Ooterparah Vernacular School (a new school) ..	20
10 Vernacular Scholarships	40—60

FEMALE EDUCATION.

Bhobanipore Girls' School	25
Kashiabagan do.	15
Chitpore Wesleyan School	15
10 Girls' Scholarships	40—95

HIGH EDUCATION.

Kashipore English School	40
Taligunge do.	40
Narculdanga do.	20—100
Office Contingencies	15

Total rs.	500
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— From *Calcutta Correspondent*.

PERSONAL INTELLIGENCE.

Two Indian gentlemen have passed the Easter examination of students of the Inns of Court held at Lincoln's Inn Hall. They are Mr. C. Sabapathi Iyah, of Lincoln's Inn, and Mr. Ananda Mohan Bose, M.A., of the Inner Temple.

Mr. Chara Chunder Bose and Mr. Akhoy Coomar Rudra arrived about a month ago from Calcutta. They were unfortunately passengers in the *Queen Elizabeth* steamer, which was wrecked in the Straits of Gibraltar. Mr. C. C. Bose is gone to Edinburgh for study.

Another student has come over—Mr. G. Surotum Manhar, of Bombay.

Mr. Surendra Nath Banerjee, C.S., has arrived lately in

London for three months' leave, as his case has been referred to Government for decision.

Early in this month we may expect the arrival of Mr. Protap Chunder Mozoomdar, an intimate friend and coadjutor of Keshub Chunder Sen, at Calcutta.

A young nobleman of the Punjab, Sirdar Dyal Sing, is also on his way to England. He left Amritsar for Bombay on March 6th. A crowd of friends assembled on the railway platform to bid him farewell. He is probably the first Sikh of education and position who has travelled to Europe.

Syed Abdoollah, who has resided twenty-five years in England, returned last month to Calcutta, to take up some appointment in India.

ADVERTISEMENTS.

A practising Barrister of thirteen years' standing, making a speciality of Indian Law, desires to receive as BOARDERS two INDIAN GENTLEMEN, reading either for the Bar or for the further examinations of the Indian Civil Service. Terms, including legal tuition—with liberal home comforts—Two hundred and fifty guineas per annum. Non-resident pupils—One hundred guineas per annum.

A. L., Lincoln's Inn Library, London, W.C.

JUST PUBLISHED.—A Summary of Mr. Herbert Spencer's "First Principles." (Mr. Spencer's book is one of the most suggestive and eminently philosophical in the English language). By William A. Leonard, author of the recent papers on "Hindu Thought." Price one shilling. London, F. Pitman; Bristol, W. and F. Morgan.

[The price of "First Principles" is sixteen shillings.]

POPULAR ENTERTAINMENTS FOR THE PEOPLE.—Madame Ronniger will give a Lecture on "Macbeth," with illustrative dramatic readings from that tragedy, at the South Place Institute, Finsbury Pavement, London, on Monday evening, May 11th. The lecture will be preceded and followed by a selection of vocal and instrumental music. To commence at 8.30. Admission to the gallery one penny. Tickets to the body of the hall, sixpence each, may be had on the evening at the hall, or of Madame Ronniger, 1 Abingdon Villas, Kensington. Musicians and vocalists willing to assist are requested to communicate immediately with Madame Ronniger.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

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THE INDIAN MUSEUM AND LIBRARY.

THERE has been an increasing interest in India for several years. The value of this important portion of the Empire is appreciated in many ways in which formerly it was little considered, and there has been also a corresponding interest shown in England and its institutions by Indians. This mutual increasing interest has been to the benefit both of England and India in many important respects, especially in encouraging a more friendly feeling between the two nations. That there is this increasing interest is shown in many ways.

Associations have been formed for the discussion of Indian subjects, and to afford opportunities for social intercourse between the natives of the two countries. Many works have been published on the religions, literature, customs and commercial capabilities of India, the best English authors and systems of education have been made accessible to Indians, there has also been started a valuable review, *The Orientalist*, in which all questions pertaining to India are treated with a thorough knowledge of the subjects and in an enlightened

ment; the East Indian Association gives us from time to time the matured opinions, and the results of experience of those who have devoted the best years of their lives to India.

To appreciate how great is this change of thought, we have only to look back a few years and compare the present with the past. In the past India was merely looked upon by Englishmen as existing for their success in life, and India knew little, and did not care much to know anything, about the people who governed them; there was little or no sympathy between the two nations; there was no desire on our part even to ascertain their wishes or feelings, in fact the general feeling of those who had occasion to deal with India was not what will be of benefit to her, but what will be of service to ourselves in connection with her. A more generous view is now taken. The generality of those who take an interest in her now desire that every means should be afforded her to develop her resources for her own welfare, and that she should have every opportunity of fitting her sons to take a greater share in the government of their country.

In reference to what we have said we are glad to report that the Indian Museum and Library, which, since 1859, have been in the new India Office, are now to be kept in a more satisfactory way than it was possible they could be under the old arrangement. Such an alteration as is now being made has been much needed both for the service of Indians residing in London, and also for all students of Indian literature, &c. In a report made by J. Forbes Watson, M.A., M.D., &c., "on the measures required for the efficient working of the Indian Museum and Library," he says, "the library, as regards its manuscript collections, stands foremost amongst all Oriental collections; and the various museum collections exhibited an admirable epitome of India,—illustrating the topography and history of the country; its people and their

customs, manners, trades and religions; its antiquities, art, culture, manufactures, mineral resources and natural history." Dr. Watson, in the paper from which we have just quoted, after some preliminary remarks explains what he thinks a museum ought to be. The following extract will be found useful to all who think of establishing museums, as well as for its immediate purpose. We hope in a future number to call attention again to Dr. Watson's very valuable and interesting report:—

The first requirement of a museum arranged with a view to efficiency is *specialization of its contents*. The key to the kind of specialization required is afforded by the reflection that all the information supplied by a museum is more or less akin to direct personal experience. A museum, indeed, is intended in some measure to supply the place of personal observation or experience, by exhibiting in a small compass the same material sources of information which may be gathered with trouble in the country itself. Now it is obvious that if a merchant, a manufacturer, a scientific man, or an artist visit a country, each will look on it from a different point of view, and direct his attention to different objects, or if two or all of them are attracted by the same object, it will be as a rule by a different quality of it. The merchant will have the interests of commerce in view, and will study articles which, in the condition in which he can obtain them, are capable of immediate use, and have attained or may attain a place in the market of the world, and he will also study the various material wants and habits of the people which are a guide to him regarding the article he can dispose of in the country. The manufacturer will with preference direct his attention to articles or products which, in order to fit them for use, require some further manipulation or transformation, and he will note the concurrence of the natural and economic conditions favourable for production. The scientific man, again, will be interested in all articles, useful or not, if they illustrate some natural order or species, or exemplify the working of some natural law; and the artist will be attracted by all objects natural or artificial, provided they suggest some

artistic combination of form or colour, or illustrate some style of art or some original mode of its practical application. In the same manner different features of the country and of the people will attract the attention of the statesman, the agriculturist, the engineer, the medical man, or the historian. As the general public, which may be expected to resort to the Museum for information, consists of such various classes of individuals, each having a special purpose in view, the usefulness of the Museum will depend on its success in presenting to each visitor the kind of articles and the kind of information which he himself would have sought out if he had had the opportunity of investigating the country itself. In none of the exhibitions which have taken place, nor in any of the existing museums, has this principle been systematically acted on, although it is one which would facilitate to an extraordinary extent the utilization of collections for practical purposes. The system here advocated leads to the division of the collections into groups, each illustrating the country from a special point of view, and each being as nearly as possible a complete picture without reference to other groups. It is in fact doing, once for all, the work which every visitor resorting to a museum for a special purpose has to perform for himself, but at such an expense of time and research as few can afford.

This specialization of the collections makes them not only readily available for reference, but it also presents the most philosophic view of the country. The leading idea in this classification is to separate the picture of the country from the picture of the people according to the following scheme : —

A. THE COUNTRY AND ITS RESOURCES.

1. PHYSICAL FEATURES.—*a.* Boundaries and administrative divisions ; *b.* Orography ; *c.* Hydrography ; *d.* Meteorology.
2. NATURAL FEATURES AND PRODUCTS.—*a.* Geology and Mineralogy ; *b.* Soil ; *c.* Flora ; *d.* Fauna.
3. ECONOMIC VIEW.—*a.* Raw produce, mining, agriculture, forestry, &c. ; *b.* Manufactures ; *c.* Tools, machinery, processes ; *d.* Locomotion by land and water ; *e.* Harbours, lighthouses, docks, warehouses, fairs and markets ; *f.* Currency, banks, &c. ; *g.* Coins, weights and measures.

- B. THE PEOPLE AND THEIR MORAL AND MATERIAL CONDITION.**
4. **ETHNOLOGICAL VIEW.**—*a.* Races; *b.* Castes and religious sects; *c.* Population and vital statistics.
 5. **DOMESTIC AND SOCIAL ECONOMY.**—*a.* Food and cooking; *b.* Houses and buildings; *c.* Clothing and personal decoration; *d.* Manners and customs; *e.* Health and sanitation; *f.* Education; *g.* Religion; *h.* Fine and decorative art; *i.* Science and literature.
 6. **HISTORICAL AND ADMINISTRATIVE VIEW**—*a.* Philology; *b.* Archaeology; *c.* Mythology; *d.* Historical geography; *e.* Political and administrative history; *f.* Current administration.
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I N T E M P E R A N C E .

When Babu Keshub Chunder Sen visited this country four years ago, he made strong appeals to Great Britain on various public occasions, to check the rapid increase of intemperance in India, through the unchecked sale of spirituous liquors. During the next year Babu Sasipada Bannerjee, who had already devoted himself earnestly to the temperance movement in his native town, made similar appeals. We have among us another Indian gentleman, Babu Protap Chunder Mazoomdar, a fellow worker in Calcutta with Mr. Sen, who thus spoke in Exeter Hall at a recent Alliance Demonstration :—

“About three years ago the Royal Association, with which I have the honour to be connected, circulated a number of questions on the subject of temperance among those men who were able and competent to supply us with the necessary information—among

social men and missionaries and men occupying some of the highest positions of society in Bengal. They were unanimous in their opinion that the evil of drunkenness was frightfully increasing in that province. In a country like yours, where wines and spirits have been used for centuries and centuries, you may find some excuse for the spread of the evil. In our country, where the people are traditionally abstemious and temperate, we find no excuse whatever for the spread of such a vice as intemperance. (Cheers.) In your country the vice of intemperance is chiefly confined to the lower orders of society; in my country the vice of intemperance is principally confined to the better and more educated sections of society. I speak as a personal sufferer from the spread of this vice in my nation. Privately, publicly, domestically, socially, and morally, my people, the Hindus, the descendants of the Aryans, suffer in all these capacities most terribly from the vice of intemperance, as it exists among the better classes of society. In accounting for the cause of the spread of this curse, it is universally acknowledged that there are two reasons. The first is the influence and example of your countrymen, and the second is the action of the Government. (Hear, hear.) It is Europeans principally, if not exclusively, who have circulated in our country the pernicious idea that alcohol is a necessity of human life. In the second place they have circulated an equally pernicious idea, that it can in any shape constitute a luxury in human life, and along with the other ideas that have been spread by the influence of Western education, these two pernicious ideas have also spread. One word now as to the action of the Government. Englishmen have always endeavoured to develop a revenue out of every country to which they have gone. (Laughter.) From the days of Warren Hastings, that has constituted the one prevailing ambition of the British Indian Government. I am not against the idea of developing a revenue, but I am decidedly (as every honest man must be) against the idea of developing a revenue at the sacrifice of the health, morality and virtue of the people. (Loud cheers.) That, sir, has been done in India. (Cries of "Shame.") Consulting the report of the Excise administration of the country, I found that the increase of revenue on the sale of spiritous liquors has been 245 per cent. ("Shame.") The same report admits with shame that temptation in India has

been brought dangerously close to the doors of every citizen; and, in spite of such a conclusion as that, the Government has systematically promoted those of its officials who have any direct or indirect means of contributing to the increase of revenue, and have thereby contributed to the multiplication of liquor shops in innocent neighbourhoods and unlettered villages. ("Shame.") I am glad to be able to say that the late lieutenant governor of Bengal, Lieutenant-General Sir George Campbell, and the present Viceroy, Lord Northbrook, have attempted of late to arrest the growth of the evil; have attempted, but have not been successful. God grant they may be successful! (Cheers.) As Europeans—as Englishmen—you only can to a great extent cure the evil which the conduct of your own countrymen has introduced into India. I therefore view with very great hope and joy the spread of the temperance movement in this land."

It surely is a question of no slight importance how far the British Government is thus directly responsible for this frightful increase of the sale of intoxicating drinks among a people, whose religion, as well as whose national habits, disinclines them from indulgence in it, and even absolutely forbids it. We trust that this subject will be seriously considered.

One of the great evils that prevails in Bengal is the awful chasm that exists between the educated few and the ignorant masses, those favoured with a high English education and the millions unable to read and write. Happily the gulph is becoming narrower, and education is being established on a wider basis. This good work was begun by Sir F. Haliday, but the greatest extension has been given by Sir G. Campbell.

One of the good effects of native gentlemen visiting England is shown in their sympathies for the working classes and called out to a greater extent. One of the first illustrations of this was in the case of Keshub Chunder Sen, who on his return to Calcutta organised schools for the working classes in which industrial occupations could be taught. This was a bold measure in opposition to the national feeling of caste which regarded all menial labour as degrading.

We hail another auxiliary in the cause in a Bengali magazine sent to us, the *Bharat Shramajih*, which aims at supplying a want long felt in Bengali periodical literature—a periodical written in a popular style on subjects interesting to the working classes. New manufactures are springing up in Bengal, and this magazine has been started in connection with a jute factory at Barahanagar, near Calcutta, where a flourishing Working Mens' School and a Temperance Society have been long established; and the foundation stone has just been laid for a Working Mens' Institute, probably the first institution of the kind in India.

The editor states in his preface that the magazine is designed for workmen, shopkeepers, and peasants, giving in homely language subjects of interest and use to them. A portrait of Lord Northbrook, very rough however, is given, and it is mentioned how his Lordship draws no salary, and has given up the cool air of Simla in order to be near to the localities of the famine. There is a drawing with a description of the Barahanagar Jute Factory. This little magazine deserves every encouragement, and we recommend the editor to take as his model the *Workmen's Illustrated Magazine*.

FEMALE EDUCATION.

D A C C A.

AN ACCOUNT OF THE TIPPERAH ZENANA EDUCATION SOCIETY.

(From a Correspondent.)

"The object of the Tipperah Zenana Education Society is fully indicated by its name. Female education has lately, as it should have done long since, occupied the most prominent place in the consideration of our educated and enlightened countrymen. It has not failed to engage some share of the attention of our Government. Public institutions for the purpose have been established in different places, some on the sole responsibility of the Government and others on a partial or complete aid from local subscriptions. But it is a very small fractional part of the community that really can, under the present state of Hindu society, take advantage of these institutions. The tenacity and conservativeness with which Hindu society adheres to what is old and consecrated by time, is known to the most superficial observer. These public institutions will have therefore to wait for generations before they can reach the inmost recess of the Hindu Zenana. The section of the community that can, under the present circumstances, derive any benefit from these institutions will in general, with very few exceptions, be girls under the age of 12. And even the number of such girls will bear a very small proportion to those that will not have, or having, will not enjoy such advantages.

"Though in capitals and towns the prejudices against female education have been triumphed over, yet they continue to linger in benighted villages. The few that have received any education do not dare expose their knowledge, through fear of being subject

to taunts, ridicule, and reproaches for this unprecedented deviation from the long-established usage and customs of the country. It was therefore necessary to adopt a plan, which, by allowing education to enter into every Hindu Zenana, will sanction female education with the authority of general practice, and by trying to educate all will leave no one in a position to assault the rest.

"Those of the adult females and girls of our country that belong to respectable and educated families, and that have been made to overcome these prejudices and initiate themselves for the first time in reading and writing, follow a course of study which is by no means systematic. Few literary books, among which novels occupy the most conspicuous place, are all that they ever dream of reading. Mathematics, history, geography and natural science are subjects almost unknown. It was therefore indispensably necessary to systematize such knowledge, and impart many-sided education adapted to develop all the quarters of mind.

"At the same time it was felt that unless public competition and feelings of emulation were called into play, there was no hope of exciting a permanent interest. In short, it was necessary to combine privacy with public competition, and to devise a plan which, instead of moving in direct opposition to the existing zenana system, would move by the side of it and gradually and slowly undermine rather than run counter to the existing systems of Hindu society.

"It was to meet the desiderata which have been, and must be, under present circumstances, left untouched by public institutions, that the Tipperah Zenana Education Society and similar associations at Dacca, Barisal and Mytensingh have been called into existence. It is to be understood that these societies by no means wish to give encouragement to the zenana system and to set themselves against female emancipation. It is the intention of these associations to impart systematic education in the best way they can devise, and the present is one of the means they could best adopt.

"Education and public opinion will no doubt do their own work in their own way. But if we were to attribute a potential existence to time, and invest it with all the reality of power and personification, and then were to say "Let time be ripe and work

its own way," without considering for a moment what makes time ripe, we can scarcely hope to do anything at any time; for there is no time and place where these idle excuses will not have their plausibility. With a view to set to work immediately all the resources they had in hand, some educated young gentlemen of Tipperah organised themselves into a body in 1871 and formed the following plans for carrying out their purpose:—

- "1. To have a list of text books fixed, printed and circulated every year.
- "2. To hold an annual examination at the homes of the respective candidates.
- "3. This examination to be conducted under the guidance and personal inspection of appointed persons or guards, who must sign a solemn declaration to the effect that no unfair means had been employed in the examination.
- "4. The result to be printed and published within a month and sent to the homes of the respective candidates.
- "5. All the passed candidates—and if funds allow—the unpassed also to receive rewards in the shape of books, ornaments, and other useful articles; these being the only inducements which at present are at the disposal of the Association.
- "6. These demands to be met by private subscriptions, which in Tipperah will amount to an average yearly income of rs. 75, or little upwards, though unfortunately little more than rs. 50 have been actually realized.

"The society expects shortly to apply to Government for an annual grant, and it has hopes that its efforts will meet with success. The Dacca Zenana Education Society lately applied for a similar grant, which has been recommended by the District Committee. But it is still under discussion between the Inspector of E. B. Circle and the Director of Public Instruction. The Tipperah Society awaits the ultimate result with great eagerness. There is one grand objection against the system sketched above, namely, the trustworthiness and reliability of the guards. But these societies are very careful to secure confidential guards. The internal evidence of the papers and the watchful eye of the

examiner can bear proof *for* or *against*, together with other collateral circumstances, such as private information from the neighbours if possible, or the comparison of the suspected paper with the knowledge which the examinee was known to have before. We are quite alive to the difficulty and delicacy of the task, and we know that with all our precautions the system has a hop-hole. But we must either give up the present system, or must invent or discover some new method. Before we can do the latter it would be idle and absurd to give up the former. The present system is only a *provisional* remedy, which means to give its place to better systems when time and circumstances will allow.

"The above plan has been found to work successfully. A reference to the result papers of our society and those of Dacca and Barisal will show the success of the plan. The success would have been far better if domestic occurrences—especially attendant on married life—did not occasionally prove an obstacle in the way of individual examinees.

"The above is but a rough and imperfect sketch of what the system is and how it is conducted.

"The Tipperah Zenana Education Society was at first established at Dacca. Subsequently a branch society was started at Comillah, which is the capital of Tipperah. In the last year the Commillah Society has been turned into the main society, whereof the Dacca one has become a branch."

Another correspondent writes to a friend :—

"I cannot too strongly express my feelings of obligations towards you for your kind offer of the National Indian Association journals and reports. I have read some of them with the greatest delight. They have cheered my drooping spirits and have given a new impetus to my feelings. I shall, in your name, present them to the *Subha Sadhini Shabha*. I dare say they will be highly acceptable. In our next monthly meeting of the *Shovha* I will propose to have regularly these journals for our Association; will you kindly let me know the terms and conditions, &c., on

which they can be had. The perusal of these journals will throw new life into the minds of the members, and keep them always informed of all the reform movements of India. I enclose herewith an official letter from the Shova. Mr. Livingstone, the President, has been very glad to hear of you. He immediately took home the pamphlets and papers formerly sent by you to read them himself, and voted an offer of hearty thanks to you.

"The following are stated to be objects of the Dacca *Shubha Shadhini Sova*, philanthropic society:—

- "1. Encouragement of female education.
- "2. Encouragement of mass education.
- "3. Discouragement of intemperance and drunkenness.
- "4. Discouragement of early marriage.
- "5. Discouragement of polygamy.
- "6. Encouragement of widow marriage.
- "7. Attempt at improving the morals of the prisoners by instruction, with permission from Government.
- "8. Attempt at relieving, by medical assistance, those helpless cases of disease which require immediate medical attention.
- "9. Attempt to discourage prostitution and to save innocent and helpless girls.

"Of all the above objects the only one in which the Association has succeeded in doing anything substantially good is the department of female education. By the exertions of this Association an adult female school and along with it a girl school has been established, the local subscription being rs. 25, and the Government grant being double that amount.

"To give encouragement to mass education, and to create a taste for reading among the people in general a pice paper, of the name of *Shubha Shadhini Patrica*, was started, which having lasted for about two years, has been put a stop to as it daily involved the Association in losses too heavy to be made up. The Society is doing some real good in the female education work. A number of Hindu gentlemen form the committee, under the presidency of W. B. Livingstone, Esq., Assistant Professor at Dacca College."

"BARAHANAGAR GIRLS' SCHOOL.—The tenth annual distribution of prizes to the Barahanagar Girls' School took place at 5.30 p.m. on Sunday, the 24th ultimo, the Honorable Mr. Justice Phear in the chair; he was supported on the left by Mrs. Phear, who kindly gave away the prizes to the young people, and on the right by a well known friend of the school, Dr. Waldie. The place of meeting was tastefully decorated with flags and evergreens. An interesting feature in the meeting was the presence of two Hindu ladies, Mrs. Chuckerbutty and Mrs. Bannerjee; the former examined the first two classes from their reading books. After the prizes were distributed by Mrs. Phear, the Honorable Chairman said that the progress which had been made during the past year ought to be the subject of special congratulation to the friends and supporters of the school. The room in which they were now assembled the school owed to the liberality of a gentleman, Baboo Goluck Chunder Mookerjee, who must be reckoned among those who prefer to stand upon the old ways, until it is proved that the newer are an unquestionable advantage to society; that he has thought it right to build the room for the use of the school is the highest possible testimony of the good work which the school is doing. The numbers of the scholars, the comeliness of their dress, and the manner in which they had acquitted themselves in the questioning which they had undergone this evening, were a creditable advance upon the results of last year's meeting, and yet those were satisfactory. Amongst other things the sewing was much commended. It was superfluous to add on his part to remind the meeting how much of this success was due to the unremitting exertions of Babu Sasipada Bannerjee. He felt confident that under Babu Sasipada's efforts the progress of the Barahanagar Girls' School would be as marked and its success as plainly manifested at the next anniversary, as that over which they now rejoiced.

"Dr. Waldie then said a few words, testifying his satisfaction at the progress made by the school during the past year, and especially at seeing the introduction of drawing as a subject of instruction in the school.

"Babu Sasipada Bannerjee took this opportunity publicly to thank the friends and supporters who have continued their support to the school during the past year. He especially mentioned the

name of Miss Carpenter, who has rendered valuable assistance to the school since she first visited it in 1866. He also thanked Mrs. Akroyd, Miss Manning and other ladies of London, who were kind enough to send a box of presents to him in token of their sympathy in the work which they were carrying on at Barahanagar, and from which some prizes have been awarded to the girls. He also proposed a warm vote of thanks to Mr. and Mrs. Justice Phear for the sympathy and assistance they have given in all attempts for the good of this village since they came to this country, and for kindly presiding over the distribution meetings of this school.

"In replying to the vote of thanks, Mr. Phear took the opportunity of saying that he entirely agreed with Dr. Waldie with regard to the drawing. It was not merely the accomplishment of the pencil itself which was to be valued, but the education of the eye and of the faculty of observation, which was involved in the teaching of the art, was, he thought, of singular importance. He was most glad to see that outline drawing had been made in this school one of the elements of a Bengali girl's course of instruction. Mrs. Phear wished him to add that darning ought to be taught in sewing classes. It was the practice of Bengalee gentlemen now-a-days to wear stockings, which were usually irreproachable in all respects save one, namely, the number of holes apparent in them. Bengalee young women ought, like their European sisters, to be taught that it was inexcusable on their part if such a thing as a hole was visible in the stockings of their fathers, brothers and husbands."

—*Indian Daily News*, 4th June, 1874.

R E V I E W.

CHILD-MARRIAGE.—We have on our table the first volume of a Bengali monthly paper called "*Bābja-hibāhu Mahāpāp*," or "The great crime, Child-marriage." This journal is published at Dacca, in Bengal, and is sold at the nominal price of less than a half-penny. The volume before us bears sufficient testimony to the earnestness, learning, and truthfulness of the editor. Child-marriage is more or less common all over India. But in Bengal especially it exists in all its hideousness, which it is beyond our power to exaggerate. The facts mentioned in this journal confirm the disgust which is associated in our mind with any form of child-marriage. Cases are mentioned—and they are unfortunately many—in which girls were given in marriage when they were 4 or 5 years old, even younger still. And what is still more shocking, the instances of premature and painful deaths arising from this custom are, as we learn from this pamphlet, too numerous to be quoted here. Had we not faith in the truthfulness of the editor, we should have hesitated to believe that the condition of women in Bengal is so wretched. We can easily appreciate the readiness with which the Bengali looks back to the good old days when idolatry and child-marriage were unknown in his motherland, as he fondly calls India. Any system of marriage in which the consent of the marrying parties is practically dispensed with is sufficiently objectionable. But when to marry early is for a girl to stake her life, of which fact the journal under review records several instances, it becomes a serious question indeed. We are naturally shocked to learn the number of persons that become victims to tigers and snakes in Bengal. But judging by the contents of this journal and independent inquiry, we are disposed to think that the atrocities of child-marriage in Bengal have no parallel. So long as such an evil is feeding upon the life of a nation, we can easily imagine the difficulties which it must have to overcome to become a great nation. The contents of this journal lead us

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to hope that a small minority—but at any rate an influential minority—of the Bengalees have become aware of the enormity of this evil, and are determined to root it out. Our conviction is that all the political agitations in Bengal when put together will not work half the good which will be produced by the simple suppression of child-marriage. The English Government will not interfere with it in behalf of the poor girls, unless they find themselves strongly supported by an influential portion of the educated Bengalees. It is therefore left to them whether they should not stamp out this custom, which is a scandalous barbarity in the eyes of all civilized nations.

A. B.

"We have received the first number of the *Bharat Shramjib* (or *Indian Workman*), a new periodical issued by the Working Men's Club of Barahanagar. It is a pice paper and is intended to be an illustrated paper, and the first number contains a vignette of Lord Northbrook and a view of the Barahanagar Factory. This is an attempt to awaken intellectual life in the working men of the neighbourhood, and we hope it may prove successful."—*Indian Daily News*, 1st June, 1874.

INDIAN INTELLIGENCE.

The Public Instructor's report of Bengal states that there are now in that Presidency 8,636 primary schools aided or supported by Government, and the number of pupils is 215,411. In 1873 there were only 2,451 such schools.

Babu Nobin Chunder Rai, of Lahore, is appointed Officiating Deputy Controller of Accounts in the Public Works Department, Calcutta. This is said to be the first instance of a native being promoted to the highest branch of the Public Works service. The Babu is distinguished for solid learning and great energy, as well as for amiability of character.

A new vernacular medical school is being established at Bankipore near Patna. It will be on the plan of the Campbell School at Sealdah, except that Urdu instead of Bengali will be the medium of instruction.

The Lahore Medical College, established in 1869, has now 45 students in the English class and 85 in the vernacular department.

A lecture was delivered in Calcutta lately at a meeting of the National Society by Babu Satyendranath Tagore, on "Bombay and Bengal."

BARAHANAGAR INSTITUTE.—The laying of the foundation stone of the Barahanagar Institute for working men took place with some ceremony on Sunday, the 7th instapt. Hymns were sung and prayers offered to God on the occasion with marked enthusiasm and earnestness. The peculiar feature observable in the ceremony was that everyone present, from the poorest working-man upwards, had a hand in the laying of the foundation. Barahanagar should feel very thankful to those of her friends, both here and in England, who have so liberally contributed for the institute, which is expected to do incalculable good in time to come. Considering the progress Barahanagar is making every day in reformatory movements, such an institution must have been felt a desideratum there.—*Indian Daily News*, 18th June, 1874.

"Convicts, notwithstanding the untiring vigilance of the authorities, are said to be escaping fast from the Andaman Settlements. There have been several murders there lately. In broad daylight a man was killed near South Point; a little girl was struck down on Chatham Island; a second man was found beheaded near an outpost on Viper Island, and two boys managed to kill a third at Chatham."

"The scheme for training native women in practical midwifery in the Burdwan Division has been worked in the Hughli District only, with any success. There, one head dai and four apprentices were placed under the tuition of the sub-assistant-surgeon attached to the hospital, one of the apprentices being of the barber caste. Three of the apprentices are said to be intelligent young women,

and have made considerable progress in midwifery, as well as in the rudiment of diseases of women and children. They have also learnt to read and write Bengali, and the civil surgeon says that the people appreciate the attendance and attention of these dais at their houses, even in ordinary cases of disease."—*Oriental*.

"Civilization seems to spread its wings everywhere. Who could have thought a century ago that milksellers of a small town in Hindustan would form themselves into an association and frame laws for the guidance of their fraternity. Such a movement in any European town would not attract the least notice, but in India, where old caste customs, ignorance, and other impediments come in the way, such a movement is naturally felt as uncommon. A meeting of the milksellers of Surat was held lately, when it was universally resolved that no milksellers should sell adulterated milk, the penalty being a fine of Rs. 5½ to be paid into the caste funds. A document purporting to be an agreement binding with the fraternity has been prepared and signatures are being taken on it."

"Mr. Manockjee Cursetjee, late principal Judge of the Small Cause Court of Bombay, has recently arrived in England, and we trust is experiencing such a reception as he has earned by his services on the Bench, and his distinguished efforts in the cause of the education of the native females of India. Mr. M. Cursetjee served the State for nearly twenty-five years, and only retired in virtue of a regulation which prohibits the continued employment of public officers who have reached fifty-five years of age. The Government of Bombay on the occasion of his retirement, spoke of his long and zealous public service, and his unrelaxing efforts to break down the barriers of prejudice between his fellow-countrymen and Europeans, to remove the difficulties which exclude the former from the advantages of European civilization, and, above all, to educate and elevate the females of India.—Mr. Manockjee has worthily upheld the reputation of the Parsees, and especially of his excellent father, who was always foremost in good and profitable works."

We greatly regret to record the death of Dr. Bhau Dajee, of Bombay, one of the most distinguished citizens of Bombay. We derive the following brief account of him from the *Oriental* :—

"Dr. Bhau Dajee was one of the first native medical practitioners, who by his skill and kindness gained the esteem of Europeans and natives alike. To the latter, particularly the poorer classes, he was always a benefactor and frequently and freely gave of his substance for their relief. His philological researches brought him into contact with scientific men in India, and by them his opinions and advice were always allowed great weight. He was, before his death, in January, 1873, a frequent contributor to the Indian scientific journals. He was an accomplished Sanskrit scholar, and has written many valuable papers on Sanskrit literature. When his studies at the Elphinstone College were concluded, he was appointed assistant professor of chemistry and natural philosophy at the College. He gained a prize of Rs. 600 offered by Government for the best essay in English and Guzerathi on Female Infanticide. He commenced his studies at the Grant Medical College, under Dr. Morehead, in 1845. The College had only then been established for a short time. His success here was again most marked, and gained for him the lasting friendship of many distinguished members of the medical profession. He, with Dr. Birdwood, was instrumental in the establishment of the Gardens and Victoria and Albert Museum. The Bombay Association, too, may be said to owe its existence to his energy; he was the first secretary, and always took a deep interest in the discussions of the Society on Indian affairs and measures. His exertions in the cause of native female education procured for him the respect and gratitude of his more advanced fellow creatures. He established the Literary and Scientific Society, and became its first President. Rs. 12,000, at his request, was expended in establishing a school which has ever since been known by the name of "Bhau Daji's Girls' School." He

was elected a member of the Bombay Board of Education in 1852. He also filled the presidential chair of the Grant Medical College Society, and acted for Dr. Buist as secretary to the Geographical Society during the absence of the former on furlough. His reputation as a surgeon was so widely known that natives visited him, to receive advice from all parts of the presidency, and numbers of difficult surgical operations were performed successfully by him. In 1860 he, assisted by his brother, Dr. Narayen Dajee, established a Charitable Dispensary in Bombay, and afforded gratuitous medical advice to thousands annually. As Vice-President of the Bombay Branch of the Royal Asiatic Society, he devoted a considerable portion of his spare time to furthering the interest of the Society, and to the Museum he presented many valuable contributions. One of his latest and most important discoveries in medical science was the cure for leprosy, which he was on the point of perfecting when seized with paralysis."

native doctor
probably

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**Communications for the Journal to be addressed to
the Editors,**

Red Lodge House,

Bristol.

famines. We offer no apology for reprinting in our columns the very important letter of Miss Florence Nightingale to the *Illustrated London News*. Her extensive experience and knowledge of the subject will, we trust, secure for it the attention it deserves.

Another benefit to India evidently arising from the Bengal famine, is the increased acquaintance with the people and their wants which the dominant race in that country will have acquired, and the confidence which will have been inspired in these towards their rulers. More than 30 years ago the Asiatic cholera visited a large and crowded city of England, and caused fearful devastation among both high and low. The subject had not then received special attention and there were no organised means of warding it off. But when, a few years after, another similar visitation was threatened, the lessons of the previous one had been learnt, and both municipal and voluntary efforts were vigorously put in action;—sanitary measures were everywhere taken; the impure and crowded dwellings of the poor were cleansed, food and clothing were distributed to those whose bodies were prepared by want to be the fitting prey of the destroyer;—the approaching plague was warded off, and never afterwards invaded the district. The people declared that it had been a “blessed cholera” which had brought about so improved a condition of the city. So we trust that the recent famine in Bengal will prove a blessing to the whole of India!

But the obvious and material improvements to which we have alluded are not sufficient. Efforts must be made to raise the teeming masses of the people from their present abject condition. As long as they are enslaved by dense ignorance and superstition, a recurrence of the difficulties from which we have just extricated ourselves must always be expected. The Orissa famine did not tend to any permanent improvement.

While the people live on one kind of food and that not of a nutritious character, they will, as formerly in Ireland, have weakened systems which soon fall a prey to disease and want. While they hold labour to be degrading and will not engage in it except under the stern compulsion of hunger ;—while they have no thought for the morrow, and will not exert themselves to lay in store for the future, we must always expect a recurrence of this calamity, and the government will be blindly depended on to avert it. A native writer thus described the condition of the masses in a paper read before the Social Science Association in Leeds in 1871. Babu Sasipada Bannerjee thus spoke three years ago, and his words have been prophetic :—

* The teeming millions are entirely without any educational influences whatever. These latter are satisfied with their present condition, not knowing anything better. They are so much degraded that some of them will not take any work if they can but pay the landlord's (khajana) rent, and if they have rice in the house sufficient for the day's food. They are induced to work by hunger only. They know no thrift to provide for the rainy day, and the consequence is that hundreds and thousands die of starvation whenever there is a famine in the country. This will be the state of things as long as they remain ignorant. By educating these ignorant people, and teaching them the importance of the habits of thrift, we shall not only do them an immense good, but shall save the country from the famine and pestilence which now periodically visit the country."

Sir George Campbell, the late Lieutenant-Governor of Bengal, took a very important step in this direction, which we trust will be fully carried out.

Another most important measure will be the introduction of industrial education connected with all schools for the lower classes. On this subject we shall dwell fully in a future number.

IRRIGATION AND MEANS OF TRANSIT IN INDIA.

(To the Editor of the "Illustrated London News.")

LONDON, July 30, 1874.

The second reading of the India Councils Bill of Lord Salisbury—that master workman and born ruler of men—having been carried last night in the House of Commons by a majority of more than three to one, how can we help thanking you for your memorable words:—"A great opportunity is before us. An enterprise of surpassing magnitude claims our immediate attention." For is not this Act the first step to carrying out this "enterprise of surpassing magnitude"—to laying hold on this "great opportunity?"

"Much has been done already in the way of public works, little, however, as compared with the need of them," you truly say. As an example, take the Punjab: less than one-third of that great province (without the holding of which, thanks to Lord Lawrence, during the mutiny, should we have been enabled to hold India?) has irrigation works, either complete or in progress. More than two-thirds are without irrigation, and almost without communications. Take the North-West Provinces: these are well off comparatively. About five-eighths are guaranteed from famine by irrigation; one-eighth, though it has no irrigation, has communications. But is not one-fourth of this vast district, which equals in size one Ireland and a quarter, wholly destitute both of irrigation and communications?

You say, "Periodical famines ought to be made impossible: will be, we trust." One half of this destitute fourth is the unhappy district of Bundelkhand, over and over again desolated by famines, in a most depressed condition, with no means of communication but common roads. Take Bengal. Out of a district—what am I saying?—a kingdom, two and a half times the size of Ireland, with more than five times its population, including Patna and all the famine regions of this year, regions which, by this time (but for the Christian heroism of British officials, who have justified our Christianity to the earth, who will never themselves be known by

name, but who have created an almost new thing—official heroism in saving, not taking, life), would have been the “abomination of desolation.” Take all Jeremiah’s strongest epithets and apply them here. Out of this vast country considerably less than one sixth part—about two-thirteenth—are all that will be saved from future famines by the only two great irrigation schemes now in progress, viz. :—the Orissa and the Sone works. Of the Patna division—about three-fourths the size of Ireland, but with a population twice and a half that of Ireland—less than one-third (south of the Ganges) will be protected by the Sone scheme, leaving more than two-thirds yet to be provided for ; and of these a small matter of upwards of 16,000 square miles, or half Ireland, but with a far larger population than all Ireland, less than one-third will be protected by the two Gunduck schemes, of which the High-Level Canal is to be started. Common roads are at present the only communications of this part (North Behar).

One of the great advantages of the Sone scheme is not only that it protects a country, which, though small, has a population more than that of all Ireland put together, from scarcity, so far as the rice crop is concerned, although storage of the water of minor streams is wanted for the cold weather crops, of which more anon ; but that it secures intercommunication by water. All the Sone canals being connected with the Ganges, South Behar will become accessible to the river systems of Berhal, the North-Western Provinces and Oude.

But, meanwhile, is anything being done, or proposed to be done, for poor Lower Tirhoot ? In Durbhunga and N. Bhaugulpoor—the centre this year of the severest scarcity, and a pretty large centre, too—is anything being done to utilize a snow-fed river, with always a large volume of water, either for irrigation or navigation ? Are there any communications but common roads ? Has not the first attempt at improving the communications been the railway for transporting the Government grain from the Ganges to Durbhunga ? Shall I give more than three examples ? Are not these three enough to show that though “much has been done” it is as little compared to what has to be done ?

“Periodical famines ought to be made impossible.” But then, the cost, people say. Did not the famine of 1866 cost the Government—though one out of three of the starving people died—

upwards of two millions? The present famine, where, however, nearly all have been saved, will cost at least five millions. In eight years will not Bengal thus have cost us for only two famines nearly a million a year, with scarcely any return? Would not twice these seven millions insure against future famines, according to estimate, three vast districts of the Punjab, equal to Ireland and one fifth; the wretched Bundelkund, in the North-West Provinces; three great tracts of Bengal, the Gunduck region, the Damooda, and the Nuddea or Lower Ganges? Would not these fourteen millions also complete the Upper Tumbuddra works in Madras, and give tanks to the Central Provinces? This expenditure, and more, Lord Salisbury is advisedly anxious to incur.

Would I not gladly enter here into the question of returns? But I must not presume upon your patience.

"No village in India should be difficult of access: railways, internal roads"—should you not add canal navigation?—"storage of water, and well-planned irrigation may be to India trustworthy sources of incalculable wealth." They may indeed. Have we not seen how in every famine food has been more difficult to convey than to procure? Notwithstanding all that has been done, is not the country of India most imperfectly supplied with cheap means of transit? Do not the enormous distances make it imperative to reduce the cost of transit to a minimum? whereas some calculation has been made that "the cost of transit in India is actually eight times what it is in England." Do not in a poor country bulky goods of low value form the great mass of traffic? Is not water carriage generally the cheapest, the working expenses being so exceedingly small? The cost of transit generally on canals is $\frac{1}{2}$ penny per ton per mile. If an irrigation canal, connected with a Bengal river, be made navigable, does it not become accessible to the whole of the water system, upwards of 3000 miles already? That the Bengalee is not slow to take advantage of this opportunity may be illustrated by the fact that, before the Midnapoor Canal had been opened six months, native boats were plying on it from such distant places as Benares, Dacca and Patna. Is not the main feature of Bengal traffic that the boat owners are petty merchants trading on their own account, thus diffusing a wider trade more quickly than where boatmen are carriers only? The moment an article is in demand, is not the whole river plant set in motion to

convey it from where it is to be had to where it is wanted? Boats, too, can stop at the exact place where there is a demand for their article, and can serve as warehouses till their cargoes are discharged. As to the additional expense for making irrigation canals navigable, is it not from one-third of the whole cost, where there is a steep fall, as in the Midnapoor Canal, to one-tenth of the whole cost where the slopes are flattish, as in the Punjab and North-Western Provinces? When we find whole kingdoms (as they would be called in Europe) of India with no other means of communication but the common country roads, which mean the worst roads, is it not wonderful that the cost of transit is not eighty times instead of eight what it is in England? For instance, in a doab almost rainless, between Indus and Chenab, camels are the only carriages, except boats on the Indus. This tract—about two-fifths the size of Ireland—stands third on the list of those (of the £14,000,000) most urgently requiring irrigation, the Bundelkund being first, and the Gunduck second.

If you would give us some of your inimitable sketches of the ~~actual~~ source of plenty, to occupy us during the holidays, we should be half-way to our goal.

I have been too long already for your patience. How take up your time with telling how "Storage of Water" is generally supposed to be a difficult matter, involving incalculable cost? But is not the case rather the reverse?—namely, that there is hardly any other country in the world which has such admirable sites for storing water in India, at a cost quite insignificant compared with its value? What gold or silver mine equals the value of the water treasure of India?

Then how compress into few words the explanation that some of the driest regions in the world in India have a fall of ten inches more rain in the year than England, which is a very wet climate? But half the year's supply of rain falls in that region sometimes in two nights, separated by one fortnight. But for a tank system such a country would be almost uninhabitable.

I hasten to an end. There is no time to spare in India. If only these £14,000,000 were spent on irrigation and navigation, we should be saved from famine expenditure without returns but the sad returns of loss of life; our revenue would be raised by incalculable increase of produce; our intercommunications would

supply, as Sir George Campbell says, the millions of one starving province from the abundance of others, at the lowest rates ; no extra taxation would be incurred ; the traffic would be beyond calculation almost, but for America beyond imagination ; and we should be doing our duty to one-fifth of the human race—our own fellow countrymen and countrywomen.

FLORENCE NIGHTINGALE

It is interesting to observe the effect of steady native effort in advancing social progress in India. We have therefore pleasure in presenting to our readers an abstract from the eleventh report of a benevolent institution at Ootterparah, an important suburb of Calcutta.—

“The Hitakara Sabha was established in April, 1863, and has thus completed its first year.

“The objects of the Sabha are to educate the poor, to distribute medicines to the indigent sick, to support poor widows and orphans, to encourage female education, and to ameliorate the social, moral, and intellectual condition of the inhabitants of Ootterparah, and the places adjoining.

“The amount of subscriptions realised during the year shows an increase over the receipts of previous years. This is owing to the large accession of members during the preceding year.

“The Sabha has also continued to receive regularly from Bristol, the monthly Journal of the National Indian Association in aid of Social Progress in India. The Sabha circulated the Journal, several copies of which were sent to it, in the neighbouring places where it was highly appreciated by the reading public. The best thanks of the Sabha are due.

“The amount spent by the Sabha in rendering medical help to the indigent sick, is shown in the cash accounts. The smallness of the amount is owing to the generally healthy condition of the

locality and also to the reason that the application to the Sabha for relief under this head comes from a limited class, namely, from those who might be called the respectable poor, who can neither afford the cost for purchasing medicines nor avail themselves of the Govt. Charitable Dispensary at Ootterparah.

"About three years ago the Sabha undertook to agitate the question relating to the revival of the Hindu system of medicines. It has prepared an appeal in Bengali to the wealthy and influential members of the community invoking their assistance towards raising a fund for founding a school for the study of medicine according to that system. Owing to the present state of the country, threatened as it is by a famine, the Sabha did not lay the appeal before the public but as soon as the apprehensions of the great calamity are removed, the Sabha will bring forward its appeal with the fervent hope that it will be responded to in a manner befitting its importance.

"During the past year, the Sabha resolved to adopt another scheme for relieving suffering humanity. It is well known that there are specifics for the cure of various diseases within the knowledge of ignorant people in the mofussil and the efficacy of some of these specifics too during some of the most obstinate diseases is unquestionable. It is therefore desirable or ~~that~~ such information as could be gathered relating to these specifics, with a view to prevent their passing out of human knowledge, or even to put them to a scientific test. The Sabha has accordingly resolved to collect all such information through the aid of village school masters. It hopes the authorities and the public will offer it their best assistance in the carrying out of this object.

"The accounts show that the largest item of expenditure incurred by the Sabha is the amount spent by it in the encouragement of female education. Since the year 1865 the Sabha has been holding an annual competitive examination of the girls of a number of female schools in the vicinity of Ootterparah, and awarding scholarships to the most successful candidates. Rs. 32 a month are spent on these scholarships, of which one half, viz : Rs. 16, is contributed by Government under the grant-in-aid rules. This amount is quite inadequate for the purpose of enabling the Sabha to act on an extensive scale, but the Sabha cannot afford to contribute any larger amount from its own funds, and unless Government

relaxes the grant-in-aid rules in favour of the Sabha for the encouragement of female education ; or the District School committee of Hoogly set apart a respectable amount for the purpose as the District School Committee of the 24-Pergunnahs have done, neither the Sabha nor the education department can offer sufficient encouragement to female education.

"The examiner of the girls in literature in the final examination remarks as follows :— 'It is with great pleasure that I have examined the literature papers of the students of the girls' schools, supervised by the Hitakari Sabha of Otterparah. The questions set them were pretty hard, and such that it would be creditable even to a student of the Entrance class to be able to answer them properly, and in awarding marks I have made no allowance, either for the tender age or for the sex of the examinees, yet the marks obtained range from 42 to 59 out of 100.'

"The examiner in History and Geography makes the following remarks :— 'I am more than highly satisfied with the answers of the examinees. They did indeed surpass all my expectations. Considering the difficult nature of the questions, which are in no way easier than those put in the University Entrance examinations the paper of Devi is wonderfully fine. The answers one and all are unexceptionally free from mistakes either in spelling or idiom, and the styles are extremely pleasant. Geography is a comparatively stiff subject, but even in that they have acquitted themselves satisfactorily. I wish only the number of examinees were greater.'

"The examiner in Arithmetic and the Elements of Natural Philosophy says :— 'I examined the schools affiliated to Otterparah Hitakari Sabha at their Final examination in Arithmetic. The result is highly satisfactory as the marks obtained by the candidates will show. I only wish that the several steps of the process in working out examples, were a little more fully and methodically indicated.'

"The examiner in Arithmetic, in the Junior and Senior examination, says :— 'The general result of both the examinations in Arithmetic, speaks highly of the average merit of the girls. I did not expect that they would attain such brilliant success in a branch of study which might be looked upon with discouragement by fastidious people as unbecoming the tender sex. Many of the girls have displayed considerable facility and tact in working out

Arithmetical sums. In particular the Shibpoor girls in the second and those of Ootterparah in the first examination have done to my perfect satisfaction. Their present success has been highly creditable, and a more brilliant future I think awaits them.'

"The Committee now beg to make a few observations with regard to some of the problems of extending female education in this country, which are occupying a considerable portion of public attention at the present time. There is a paragraph in the *Friend of India* of the 25th December last, which gave rise to some controversy, in which the Editor says :— 'The education of native girls has reached a point at which the Universities should encourage and elevate it by examinations and honor.' Further on he says 'the experiment of Babu Keshub Chunder Sen, the experience of the Society known as the Hitakari Sabha in the Hoogly District, and the results of the Free Church orphanage examinations this year, show that, however restricted the area, there are native females competent to pass the University Entrance test.' As the learned editor did the Sabha the honor to allude to its humble efforts in this direction, the Committee desire to express their opinion on the subject, which is undoubtedly one of some importance. The Committee are of opinion that the time has not yet arrived for the University to undertake the supervision of female education. Female education in this country is still in its infancy, in fact it may be said to be still an experiment, for the people are not yet satisfied as to whether the girls that are receiving education in the different female schools will ultimately prove themselves to be better housewives, and better members of society than their uneducated predecessors, and so long as our countrymen do not fully see the advantages of female education and admit its necessity, that education cannot be said to have acquired a firm basis. In this incipient state of female education, the University cannot well step in and take charge of it. It now requires some stimulus to help it in acquiring a firm basis, and in the opinion of the Committee, a system of scholarships on the model of that instituted by the Sabha, is best calculated to ensure that object."

ON THE CONDITION OF WOMEN.

By a Hindu Gentleman.

The grand maxim of our ancient law being that a woman should never be independent, it is no wonder that provision is made for strict superintendence over women. Mann says, "Women are subject to parents in their childhood, in youth the husband is to watch over them, and after the death of their husbands they are to be ruled by their sons." In fact the very foundation of our ancient law is so defective and onesided that none need be astonished at the dire consequence that they are put to at present. Our women are under subjection of every kind, such as intellectual, bodily, moral, political (to which even males were liable to a very recent period), and every other kind that the mind can conceive. If the condition of our women be considered under three different heads, viz., during childhood, during coverture, and during widowhood, it would be more clearly understood.

The very birth of a girl is looked upon with horror and anxiety. This proceeds from the precepts of our ancient law. The son is declared to be the deliverer of the father from hell, while the girl is said to be a mine of sin.

The birth of a daughter is a source of great anxiety to whom she should be given, and whether she would be happy when given, is the great question to be solved; hence to be the father of a daughter is certainly very miserable.

This leads to the neglect of daughters from their very birth. No one (with a few honourable exceptions) is careful of the health of a girl until she is dangerously ill, when the prejudice gives way to parental love. She receives no training whatever either bodily or mental. She is given away in marriage by her father or guardian at an early age when she is least able to understand the nature of the duties of the matrimonial state, which she is forced to enter without her will being consulted. Although a girl is allowed

by law to give herself in marriage in case of her elders or guardians failing to do so, until a particular stage of life is reached, she is practically deprived of that privilege. That portion of her childhood which she is to pass at her father-in-law's house is much more miserable than the one passed at her parents'. The parental affection, which was a safeguard against tyranny and total neglect at her father's, being no longer in existence at her father-in-law's, she is subjected by the capricious parents of her boy-husband to a very cruel and harsh treatment. As to her husband's care for her, she has no idea at that early age of what a husband is, nor can the boy do anything to alleviate the misery of his wife, he being like herself under the control of his parents on account of his minority. This cruel treatment is rendered the more insupportable, being contrasted with the comparatively kind one of her parents, at intervals when she is sent to their dwelling. She not only receives different treatment at the two different houses, but in the very house of her father-in-law she has daily an opportunity to see the difference between the treatment that she receives and the comparatively mild one received by her husband, his brothers, and his sisters. If sold in marriage by selfish parents, her condition does not differ in the least from that of a bought slave. I do not mean that all the children of a father receive an impartial treatment at his hands; but the safeguard of parental love against tyranny is not, as I have already said, in existence in case of a daughter-in-law. Nor do I mean that every father-in-law is a type of cruelty and harshness. On the contrary many fathers-in-law are kind to their daughters-in-law. But as the girl during a great portion of day and night is under the surveillance of mothers-in-law, who are for the most part cruel, whimsical, and thoughtless from their want of education, she is in no way a gainer from the kindness of her father-in-law.

If the husband, when grown up, be prudent and judicious, he tries to alleviate the miseries of his wife. But if he be otherwise, her condition after childhood becomes doubly miserable. Sons are often instigated by their mothers to treat their wives in the most cruel manner, and are induced to take second wives, which gives rise to many evils arising from the rivalry between the two, of whom the first is the great sufferer.

The third stage, i.e., widowhood, is the most miserable of all. She is denied even the necessaries of life. She is to take only one meal in the day, to sleep on a coarse bedding. She is not allowed to re-marry. The most outrageous attack made upon the widow, is the deprivation of her hair. While other nations try to alleviate the miseries of widows, our people try, on the contrary, to aggravate them.

Now I proceed to point out the causes of the miserable and wretched condition of our women. The first of these is blindly following the precepts of those books that were composed hundreds of years ago for the guidance of society, the state of which materially differed from ours in many points. And here I cannot but allude to the error into which, in my humble opinion, many of our reformers fall. They try to adduce authoritative texts for every social change they propose to introduce. I humbly think that it is dangerous to try to construct stupendous fabrics of reforms on so weak a basis. Thus, while speaking in favour of late and voluntary marriages and re-marriages, they will quote texts from the oldest portion of the Vedas as well as from the most modern Smriti or Preran respecting Brahmans travelling to foreign countries in ships, union of castes, and very many other things. They should prove the immense benefit to be derived from these various reforms rather than try to find out and appeal to solitary texts in support of their views. In short, convenience and not the obsolete texts should be their guide. The second cause is the absence of female education. Thus the woman is precluded from the various advantages of education, which need not be dwelt upon here. The third cause is compulsory marriage. Though the ancient law allowed women either to remain single or to marry, the prevalent practice is that a girl must be given in marriage after a certain age sanctioned by custom, and if a parent or guardian fail in this he is threatened with civil death. We consequently never read in Indian history of a woman's dying unmarried. The idea of women remaining single has become so foreign to our people that their ears do not believe when told that many a woman in European countries dies without marrying. Not only girls but boys are forced at an early age to enter the matrimonial life. Many a penniless beggar is seen trying to exact something in charity to

enable him to provide his son with a second pair of hands. This great solicitude is to be attributed to the maxim of our law, that he who leaves no son to perform his funeral obsequies, is not delivered from the hell called *put*. The fourth cause of the miserable state of women is their confinement to houses and consequent ignorance of the commonest things that can be seen out of doors. This custom owes its origin, as I have said on a former occasion, to Mahomedan influence. This not only makes them ignorant, but tells injuriously upon their health, as they do not get pure and wholesome air, so essential to cheerfulness and activity. Now to remove these evils and to better and improve the condition of our women, the most efficacious remedy is their education. This will enable them to know what rights they should have, remove many superstitious notions, and will open the way for moral and religious education. The duty of educating our daughters, wives, sisters, and daughters-in-law is obligatory upon every one of us. The erroneous idea of considering education as a means of pecuniary gain ~~must be got rid of, that we may be able to discharge this duty towards our women.~~ The early marriage of women is a drawback to education, as the guardians of their husbands do not pay any attention to it. So with all our might we should attack this monster first of all. The complete emancipation of women will be, of course, slow but sure, and will be witnessed perhaps by our grandsons. But when we attack ignorance, the root of these evils, our progress in the task will be easy and our success certain. Immense are the advantages to be derived from the amelioration of the condition of our women. They will be useful members of the society, the amount of intelligence will be increased, and the comforts of home life will be solid and substantial. Their children will be healthy and will receive training from their mothers before going to school, which they do not receive at all at present.

Ratnagiri, July, 1874.

ENGLISH INTELLIGENCE.

LONDON BRANCH.

This branch of the Association has, since our last report, carried out three more interesting visits to museums and public buildings. The first of these was to St. Bartholomew's Hospital, when Dr. Norman Moore, the warden, after giving the party an historical sketch of that ancient institution, kindly conducted them through some of the wards, which contain beds for 700 patients, and into the hall and chapel, and showed them also the dispensing department and the kitchen, &c. The large blocks of buildings, the airy wards, &c., excited much interest, and Dr. Moore willingly answered all questions, and explained the admirable general arrangements of the Hospital.

On July 15th a visit was made to the *National Portrait Gallery*, where the visitors had the very great advantage of Mr. Schrif's historical and biographical knowledge. His stores of information were readily placed at the service of those who were so fortunate as to be of the party. We may state, for the benefit of our Indian readers, that this collection of authentic portraits of England's distinguished men belongs to the nation, and receives from time to time important additions, whenever the Government have opportunities of obtaining possession of authentic portraits.

On the 28th July a party, comprising thirty Indian gentlemen and one Indian lady, accompanied by a nearly equal number of their English friends, proceeded in carriages specially reserved for them to the royal borough of Windsor. All the three Presidencies were well represented, Hindus, Mahomedans and Parsees taking part in the excursion. On their arrival the Rev. M. Courtenay conducted the visitors over the beautiful building known as St. George's Chapel, where they inspected the monuments of deep historical interest. They then walked through the State apartments of the royal Castle of Windsor, including the celebrated Waterloo

Gallery, with its grand paintings and portraits of celebrated men. They mounted the Round Tower, which commands a splendid view of the country, and then adjourned to the lunch which had been prepared for them at the White Hart Hotel. After this, one detachment of visitors went to see the Model Farm and Dairy which Prince Albert called into existence, while another went to the celebrated College of Eton, where Mr. Oscar Browning conducted them through the library, class-rooms and chapel, the nursery of so many English statesmen and politicians. The Indian visitors were particularly interested in seeing the English lads vigorously occupied in the national game of cricket in the well-known "playing fields," which border the river Thames at this spot. All were highly delighted with the day's excursion, and expressed their warm acknowledgments to the London Committee.

INDIAN INTELLIGENCE.

A preliminary meeting has been held at Madras for the purpose of taking measures to encourage widow marriage. The movement is headed by the Hindu member of the Local Legislative Council.

A Government scholarship examination has been announced for girls attending schools in certain suburbs of Calcutta. The scholarships are tenable at any public or zenana school.

A Calcutta journal suggests that the municipality should be entrusted with the education of the lower classes, on the same plan as Sir George Campbell successfully introduced into the villages and smaller towns of Bengal.

The Maharajah of Puttiallah has given rs. 500 to the Female Improvement Section of the Calcutta Indian Reform Association.

The following has been received from the late Lieutenant-Governor of Bengal in reply to an address presented to him by the Working Men's Club at Barahanagar, near Calcutta :—

"India Office, June 12th, 1874.

"Dear Sir,—I beg to acknowledge with many thanks the address of the Barahanagar Working Men's Club, forwarded with

your letter of 11th April, and to express the great gratification which I have derived from the good opinion and good wishes of an association constituted as you describe. With the expression of my best consideration,

"Yours faithfully,

"GEORGE CAMPBELL.

"To the Babu Sasipada Banerjee, President of the
Barahanagar Working Men's Club."

TO INDIAN CORRESPONDENTS.

We beg to acknowledge with thanks the following publications:—

"Report on Popular Education, Punjab," 1872, 1873.

"Appendix II. of the Report of the Director of Public Education, Bombay," for the years 1871-72, 1874.

"The Riots of 1874. Their History and Philosophy," by Dunhah Ardashir Taleyarkhan, Bombay.

"Koh-i-noor," Lahore, No. 3, July 11, 1874.

"The Workmen's Magazine," No. 2, Barahanagar.

The two last publications being entirely in the vernaculars, we are unable to give any account of their contents.

The Treasurer of the National Indian Association acknowledges the receipt of the following contributions to its funds:—

Vaman Abaji Moduk, Esq, Principal of the Government High School, Ratnagiri, Malabar Coast	£3	0	0
Sirdar Athar Singh, Esq., Chief of Bhadour, Loodhianah, Lahore	1	0	0

PERSONAL INTELLIGENCE.

We record with pleasure that Mr. Mutu Coomàra Swàmy, Member of the Legislative Council of Ceylon, has been knighted by Her Majesty. This gentleman holds a distinguished position in his country, his relatives having long been connected by faithful service with the British rule in the East ; he is also remarkable as having been the first person who, being neither a Christian nor a Jew, was admitted a barrister of one of our Inns of Court ; his "call" bears date January, 1863, at Lincoln's Inn. He has laboured hard in the local Council of Ceylon, and more especially has contributed much towards the success of the experiment now at work in some of our colonies for gradually extending the rights of self-government to the native races. He has also done much towards making the literature of India known to the Western world, having published several works relating to Indian and Buddhistic philosophy ; he has given to the public an English translation of an interesting Hindu drama, named "Arichandra," which he dedicated to the Queen, and then the History of the Tooth-relic of Buddha, and Sermons of Buddha (Triibner and Co.)

• Among the recipients of the Order of C.S.I., whose names appear in a recent *Gazette*, we were glad to observe that Rajah Ramanath Tagore has not been forgotten. There are few of Her Majesty's subjects better entitled to the confidence of the Crown and the honour it has conferred upon him. The Rajah was a brother of the celebrated and always to be lamented Dwarkanath Tagore, who might fairly have been denominated the pioneer of civilization among his countrymen. He it was who gave cordial aid and countenance to the enlightened Rammohun Roy, whose visit to this country yet lives in the memory of many Englishmen and Americans. Rajah Ramanath Tagore was younger than his

brother Dwarkanath—modest, amiable, and retiring, but not wanting in rare intelligence. If we remember rightly, he held an appointment as secretary or treasurer to one of the Bengal banks, and was much esteemed by the directors and constituents for his shrewdness and prudence. At length his high qualities recommended him to the late Viceroy as a fit member of the Legislative Council of Calcutta, in which honourable position he has rendered inestimable service by his wise counsels and administrative ability. We generally find his name associated in the reports of proceedings with that of the liberal-minded Maharajah of Vizianagram, who is likewise an honour to his country. We trust the Rajah will long be spared to serve the State by his loyalty, his learning, and his zealous application to his important duties.—*Oriental*.

In the last University College matriculation examination Mr. H. M. Percival, an Indian student from Chittagong, passed with honours.

The Bengali Gilchirst Scholar of this year is Babu Promothoneth Bose.

Mr. Dhanjisha N. Parakh (Bombay) has passed the examination for the Indian Medical Service. There were 28 candidates, of whom 14 were successful.

ADVERTISEMENT.

A practising Barrister of thirteen years' standing, making a speciality of Indian Law, and having had large experience in tuition, desires to receive as Pupils Indian Gentlemen, preparing either for the Bar or the further examinations of the Indian Civil Service.

A. L., Lincoln's Inn Library, London, W.C.

LONDON BRANCH.

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JOURNAL

OF THE

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No. 

OCTOBER.

1874.

LESSONS OF THE FAMINE.

In our last number we mentioned a few obvious lessons of the famine. Ready communication, and the power of the transmission of grain and other food both by land and by water, with the development of an extensive system of irrigation, are, of course, of the first importance. The measures which have been already taken by the Indian Government, and which are being fully carried out, will prevent in future the danger of so awful a calamity ~~was~~ hanging over that part of India but a few months ago. There are still many districts in that vast empire which are in a most isolated condition, and the inhabitants of which, depending mainly on the produce they obtain easily from a fruitful soil, might at any time be plunged into appalling misery by unexpected vicissitudes of the seasons. In another part of this journal will be found a native sketch of such a district. The state of the country depicted by the writer is so familiar and common, that it does not call forth from him any special remark, except one of regret for the large expenditure of £500 per annum from the public funds for the support of a very badly made road, while no good one exists in the district. What would become of the Nagas country if famine attacked it? We trust that the appointment of a special member of Council to superintend the public works will lead to improvement in such matters.

But when a Government has done all that lies within its power, the nation itself must do its part also. A special cause of the evil lies in the character and condition of the people, enslaved to prejudices which are inwrought into their very nature, and with which we, the dominant race, *cannot* interfere. One of these national prejudices is the dislike of industrial work, and, indeed, of any occupation which has not been consecrated by having descended from their forefathers. The stern necessities of the famine led multitudes to engage in work who would never otherwise have done so, and as the leaders of Hindu society begin to see and understand the importance of thus going on with the times, a great change will insensibly take place. The people must not suppose that the Government can do everything without their own exertion. An idea of its possessing almost omnipotence, if it would but use its powers, prevails too commonly in India. A native paper, the *Friend of Bengal*, from which we have extracts in this journal, contains a statement of the subjects to which it is wished to direct the attention of the Lieutenant-Governor on his approaching visit. "Sir Richard Temple," it is somewhat naively suggested, "*should make provision against the occurrence of any future famine.*" His Honour, or any other official gentleman, would be more than mortal if he were able so to control the future! In the meantime we must use what means we can, and among the most important of these, are the education of the masses, which will loosen the bonds of superstition, and prepare their minds to receive new ideas;—and industrial work, which will train their physical powers, and teach them how to use these to the best advantage. In the schools for the young of the lower orders, these should be combined, and all education for them should embrace both intellectual teaching and industrial training. On this subject we cannot do better than again quote the practical remarks

made by Babu Sasipada Banerjee, in his paper read before the Leeds Congress of the Social Science Association in 1871 :—

“The ordinary elementary schools do not meet the wants of the masses. Two other sorts of schools seem absolutely necessary. First, schools in which industrial work is combined with intellectual instruction. Where industrial work is taught, along with some knowledge of reading, writing and arithmetic, there will be an harmonious development of the mind and the body. The establishment of such schools would be an important movement. There, habits of industry and diligence would be taught from early days, and at the same time the children would be receiving an education which would raise them from their present degraded condition. Secondly, Night Schools.—These will be for young men who have no time to attend any industrial or other schools, having to labour during the day for their living. There should be a different system of education in the proposed Industrial and the Night Schools from what is given in schools intended for the higher classes. Popular reading books should be prepared for them, suited to the class of people for whom they are intended. Simple methods of giving instruction should be adopted to economise time, so that the working men may gain information and ideas in a short time without entering into minute details. It should be the aim and object of these schools to elevate the minds of the masses with better thoughts, rather than to make them scholars. Of course the door of further progress must be kept open to all, so that any one who shows aptness for further development may have the opportunity. Education will raise the character and position of the working man. It is a great misfortune in India that labour is not reckoned honourable. He is regarded as the most respectable who does nothing. The effects of this mistaken notion are very injurious to the prosperity of the nation. Even English education has not been able to root out this feeling from the national mind of the Hindus.”

We trust that this prejudice will be rooted out, and thus a great future will open to India, which is full of exhaustless mines of wealth that have never yet been worked.

We shall return to this subject.

THE RATNAGIRI SAW MILLS AND INDUSTRIAL SCHOOLS.

One of the most interesting and successful instances of the possibility of introducing industrial work successfully into India, has taken place at Ratnagiri, a somewhat isolated but well-known native town in the Bombay Presidency, on the Malabar coast. Here and in the neighbourhood were multitudes of the poor native population, who had no regular occupation, and who might have been the frequent victims of famine, had not industrial occupation been given them in an institution of which we present a brief account by the founder, Mr. Arthur Crawford:—

“In the year 1863 I found myself Senior Assistant Judge of Ratnagiri. I had already served in the province for nearly four years in the revenue and magisterial departments, and had thus become intimately acquainted with the people and possessed considerable local influence.

“The vast enterprises launched in Bombay about the year 1862 were seriously impeded by the want of skilled artizan labour. In Ratnagiri, with its extended sea-board, carpenters and smiths abounded, and were ready to work near their own homes for half the wages they required near Bombay. The poorer people, docile and intelligent beyond any in Western India, are peculiarly handy with edged tools of any kind. It occurred to me, therefore, that with water-carriage for timber, and for worked up materials to be sent to Bombay, a great opportunity offered for developing the local industries of Ratnagiri, and at the same time for educating the lower classes in useful trades, instead of for the inevitable carkoonship—the sole aim and object of most Government taught scholars.

“I found the idea well received by the principal native residents, who readily found the small capital required (about rs. 7,000).

"On the 1st May, 1863, I opened 'The Ratnagiri School of Industry' with seventeen* carpenters and boys, under the superintendence of the late Mr. Daniel Monk, an experienced pensioned Conductor of the Ordnance Department. Specimens of work sent to Bombay were highly approved, and resulted in an order for all the doors and windows of one half of the Elphinstone Circle then under construction. This was followed by an order for eighteen 50-ton cargo barges for the Reclamation Companies. At last proffered work had to be refused. Worksheds were built, a portable steam engine and several useful machines arrived from England, and by the end of 1863 more than two hundred workmen were employed the subscribed capital was trebled, the Honourable. Rustomjee Jamsetjee, ever ready to aid in such schemes, became a large proprietor, and the Ratnagiri School of Industry prospered exceedingly.

"It was not, however, a school merely in name. The principal points I insisted upon were :—

"A. That lads of *any caste* were to be admitted. I am glad to say many Goorows, Tayllees, Koombhars, Mahommedans, and even a few Mahars have been educated into good carpenters, smiths, and mechanics at Ratnagiri.

"B. That boys of any age should be taken in, and placed at first in a separate workshed under experienced carpenters, who taught them how to handle their tools, to make up rough woodwork, &c. Two hours in every day were likewise devoted to teaching the boys to read and write, and when a lad became sufficiently expert to earn some pay its amount was regulated in a measure by the regularity of his attendance at school.

"C. As each lad became sufficiently experienced he was drafted into the machinery sheds, and there regularly taught to work the various machines. At the same time, if he desired it and was thought worth the teaching, he was specially taught to draw simple working drawings, to take out quantities, and to make estimates.

* In later years the numbers employed often exceeded three hundred. I take this opportunity of stating that valuable and generous aid was given at the outset by the firm of Messrs. Nicol and Co. (especially by Messrs. John Fleming and Maxwell).

"D. The employes one and all were classed, and paid according to their skill and industry.

"Two of the principal wheel-making machines in the municipal workshops were for two or three years entirely worked by a young Mahar, educated at Ratnagiri. Some of the best pattern-makers in the railway and other workshops were taught there.

"It must be remembered that a steam engine had never before been seen at or near Ratnagiri, and that every man had to be taught the use of each machine from the outset.

"Time went on, and Mr. Monk failing in health and unequal to so large a concern, had left and been succeeded by Mr. Harrington, an experienced officer in the cooperage, and Mr. David Halliday, a deserving young mechanical engineer whom I found in distress in Bombay, was placed in charge of the machinery, ultimately succeeding Mr. Harrington as manager.

"I may here mention incidentally that during the monsoons of 1863 and 1864, there was severe distress almost amounting to famine in parts of the Ratnagiri Collectorate. Fearful that the collection of so many additional workmen with families at Ratnagiri would tend to enhance the local prices of food grain, I asked the late Honourable Rustomjee Jamsetjee for aid. With characteristic generosity he gave me rs. 10,000 to purchase rice, which, at my solicitation, the British India Steam Navigation Company took down in their steamers free of freight. With this store and subsequent smaller, but very liberal subscriptions (in 1864) by the Honourable Munguldass Nathoobhoy, C.S.I., and Mr. Byramjee Jejeebhoy, I was happily enabled during 1863 and 1864 to avert all distress in or near Ratnagiri and to keep down prices for some distance around that town.

"By the end of 1864 the concern had become so well known that I had no difficulty, with the aid of the Honourable Mr. Rustomjee Jamsetjee, in converting it into a joint stock company with a paid up capital of rs. 131,500. I was nominated managing director in Bombay much against my own wishes, for I was then over-worked. The workshed accommodation was then doubled, a 25 horse-power engine put up, and a complete set of wood machinery erected. In short the Ratnagiri Saw Mills were on

a smaller scale as complete as the Bombay Saw Mills, established by Messrs. W. Nichol and Co.

"Work continued abundant throughout 1865 and 1866, several hundreds of reclamation railway wagons, cotton and low sides, entire roofs for large buildings, and fittings for banks and offices were made up at Ratnagiri and sent up in pieces to Bombay.

"Early in 1866 however the general crash of the share mania had begun to ruin many of the principal shareholders in the Ratnagiri Saw Mills, residents in Bombay, while others were anxious to clear out of everything in the shape of speculation.

"It remained only for me to buy up the shares for the benefit of the company, and to carry on the works as best I could unaided. The result in the last two years was heavy loss, due in the first place to the heavy fall of prices, and in the second to want of capital to import timber direct from Maulmain or to purchase in the cheapest market. Of the success of the concern as a Government or private undertaking employing more capital for the favourable purchase of timber, there can be no doubt whatever.

"Some idea of the magnitude of the undertaking may be formed from the fact that between 1865 and 1871 the concern purchased no less than £45,000 worth of timber in Bombay, and executed £85,000 worth of work. The difference that could have been gained by importing timber direct from Maulmain would have been 25 per cent. on the cost in Bombay, which would have more than covered all loss."

The importance and value of these saw mills as an industrial school is but inadequately indicated by the preceding account. Here numbers of youths who had never before handled a tool were at once received on application, and enabled at once to earn a trifling sum weekly, which rose in proportion to their skill. Thus stimulated they worked with a zeal and energy which would rival our own best Industrial Schools in England. When they became experienced workmen they went elsewhere for higher wages, for they had here attained a degree of skill which made them valuable. It is said that

most of the carpenters in Bombay owed their training to Ratnagiri. This factory has constructed many wagons and furnished woodwork for the Secretariat Buildings, as well as for the Elphinstone Circle in Bombay. In short, since the opening of the institution, the poor of the place have found employment in it, and lads of all castes and creeds have acquired a good knowledge of carpenters' and smiths' work. It is to be lamented that this undertaking has shared the vicissitudes incidental to all voluntary effort in India. Enterprises entered into with zeal by benevolent English gentlemen in co-operation with native gentlemen, lose their original vigour when the presiding spirit is withdrawn, and the departure to Europe of Mr. Crawford rendered changes necessary. The shareholders have therefore memorialised the Marquis of Salisbury to have the factory carried on by the Government, "being themselves utterly ignorant of such matters, and utterly unable to carry on a concern of this kind successfully." They are however anxious that a factory which has given, and may yet give, so much employment to so many people (at times as many as 400) may not be broken up. This prayer is supported by the statement of the acting collector, Mr. Elphinstone, who concluded an official dispatch, dated Nov. 30, 1871, by saying :—"I, in common with every other European at Ratnagiri, would rejoice to see it meet with the support it deserves from Government, both as a school of industry and as a source of labour supply to a poor and over-populated district."

We can only add our hope that the prayer of this petition may be granted, and that the Ratnagiri Saw Mills may not only become more flourishing than ever, but that they may lead to the establishment of many such institutions in various parts of India.

FEMALE NORMAL SCHOOL, MADRAS.

This school was one of the three experimental Female Normal Schools established under a special grant made by the Governor-General in 1868. It was commenced by Lord Napier while Governor, and placed under the superintendence of Miss Bain. Experience having proved the necessity of reorganisation, and especially of extending the benefits of it, the Director of Public Instruction was requested to draw out suggestions for the remodeling of the school, of which the following are the most important:—

“That the present school-house be given up and that a house in Black Town be rented, capable of furnishing class-rooms for a hundred girls and affording lodging for Miss Bain. The superintendent will thus be saved the expense of rent, and in return the school will derive benefit from her living on the spot.

“That the full compliment of stipendiary normal pupils be as given below:—16 caste Hindus (8 Tamils and 8 Telugus); 8 native Christians (4 Tamils and 4 Telugus); 6 East Indians or Europeans. All to be of good character and respectable social standing.

“That, in addition to the above, six girls of any class, provided they are of good character and of respectable social standing, be admitted as free students, with a prospect of succeeding to a stipend, but without any positive pledge to that effect.

“That, as a general rule, no girl be admitted as a stipendiary pupil under 14 years or over 25 years of age.

“That girls be received only twice a year, in January and July; and that before admission the guardian of each pupil be required to undertake to repay half the amount received in stipends in case of the pupil not remaining to complete the whole course of study, and subsequently serving for two years as a teacher. The first six months in the school to be a period of probation.

"That the course extend over four years in general, and that the rates of stipends be as follows :—First year, preparing for a certificate of the third grade, and receiving a stipend of rupees 6 per mensem ; second and third years, preparing for a certificate of the second grade, and receiving rupees 8 during the second and rupees 10 during the third year, the increase from rupees 8 to rupees 10 not to be given unless proper progress is made ; fourth year, preparing for a certificate of the first grade, and receiving rupees 12 per mensem.

"That a practising school containing about 70 or 80 pupils be attached, having three departments, one Tamil, another Telugu, and the third English. This school, besides serving as a practising school, may be expected to feed the normal classes, and to serve as a model to other girls' schools, the fees for admission being on the same scale as those of the best mission schools.

"At present the cost of the Female Normal School, omitting scholarships, is a little over rupees 500 per mensem, the charges above entered will raise the amount of rupees to 805 per mensem. If all the stipendiary pupils belonged to the first year, the cost of scholarships would be rupees 180 per mensem ; probably the average monthly charge will be about rupees 250."

On this report, the following order was issued by the Governor in Council, December 20th, 1873 :—

"In his letter above recorded the Director of Public Instruction submits the measures he would recommend for carrying out the instructions of Government for the continued maintenance of the Female Normal School at Madras.

"His Excellency in Council is decidedly of opinion that the Presidency town should possess at least one efficient Female Normal School placed on a thoroughly sound footing, and considers that the object to be attained, viz., the promotion of female education, with the ultimate view of providing for the demand for trained female teachers, justifies even some extraordinary expense in carrying out the project.

"The Governor in Council regards Mr. Powell's proposals as well calculated to secure the desired end, and approves of their being carried out. The Director of Public Instruction will take

steps at once for opening the school in Black Town. Female teachers should be provided in every possible case.

"It is observed that the expense of the altered conditions of the school has been estimated at maximum rates, but the Governor in Council has no doubt that in working out the scheme due regard will be had to economy, at the same time that the efficiency of the school is properly maintained.

"His Excellency in Council would be glad to see Mahomedan girls avail themselves of the benefits of the institution, and would invite them to join."

This order is a most important one. For the first time in India, a Presidency Government has resolved on making a Female Normal School form a portion of the Educational Department. For many reasons the difficulties seemed peculiarly great in this Presidency; the successful surmounting of them will doubtless lead the way to similar steps elsewhere. It may excite some surprise in our English readers that sums so large are paid as stipends to those who have the advantage of also receiving training; it must be borne in mind that in England such students would be boarded; in India this would be almost impossible; stipends are therefore allowed for their board at home. Their services will also be utilised in the practising school attached, which will thus be provided with female teachers, who will give lessons as our pupil teachers do in England. The system is much the same. At the request of the Director, Miss Bain has kindly sent us the following account of the manner in which this order has been carried out:—

"A large and very pleasantly situated house has been taken in Black Town, not far from the sea. The lower portion of the house furnishes ample accommodation for the Normal and Practising Schools. Government has supplied good school furniture and has fitted up a lavatory where the small children are taught (the lesson is very necessary) to wash their hands with soap, and keep them

selves neat. At the end of last year there were in the old Normal School nine caste women as pupils. Of these one was dismissed as too old to study efficiently ; one, having passed the third grade examination for schoolmistress's certificate, returned to Tanjore, her native place, having been offered a situation in a mission school there. Another of these women, who has also obtained a third grade schoolmistress certificate, has been appointed Telugu assistant in the Practising School here, and is teaching very fairly. The rest of the caste women remained in the School as pupils, notwithstanding the admission of native christians and East Indians, and notwithstanding the reduction of their stipends from Rs. 15 and Rs. 10 to Rs. 8 and Rs. 6. Last month two have been withdrawn that they may be married. One will not return ; the other has obtained a promise from her future husband that he will allow her to remain at School. It remains to be seen whether he will keep his word, but if he should not, she has already a fair education. She can read and write well in Tamil, and a little in English ; she can work any ordinary sum in the compound rules, and is a very fair needlewoman. She takes a great interest in all matters connected with the School, and was a little inclined to neglect her housework, until I pointed out to her the necessity of doing that well, and told her how much English women do in the house. Her father was unwilling to allow her to return to the School after the reorganisation, but she was so much in earnest that she at length got her own way. She came to me several times to beg me to go and plead with her father, but I was unwilling to interfere, until at length she went to a lady who has charge of a mission school in her neighbourhood, and begged her to come and persuade me ; so we went together, and gained the father's consent, and she has been at the School ever since. He told me that she had refused her food, and threatened to come and live with me and break her caste, if he did not consent. These women do feel it so hard to be shut up again in their old monotonous lives, after being once admitted into the fresh interest of the life of the school.

"Since the reorganisation we have admitted two East Indians and two native christians, and we have several East Indians, native christians, and two Telugu caste women waiting for admission.

Although they do not receive salary yet, those who are waiting for admission attend the school, so that our usual number of Normal pupils is about seventeen. The Practising School is at present my greatest difficulty. The newness of our Practising School and the proximity of other schools have prevented our getting many pupils, but they are beginning to come in now, and to pay their fees regularly, which has been another great difficulty. Those who do come, get attached to us, and brighten very quickly. I am trying to make it as much as possible a happy place to them, and my two assistants, one a native christian from the Free Church Boarding School, and a very nice gentle girl, and the other an old Normal pupil, are both careful teachers, and are improving. The little ones learn reading and writing in Telugu and Tamil, arithmetic, assisted by the box of cubes and the ball frames which Miss Carpenter so kindly sent. Each class has an object lesson one day, and a picture lesson (generally a picture of an animal or bird) the next day. One hour is devoted to needlework and another to kinder-garten amusements, and they learn little Tamil songs, of which they are very fond. I find it somewhat difficult to get simple translations for them, but I have the 'The busy Bee,' 'Little drops of water,' 'Try, try again,' 'The Sluggard,' 'Children go to and fro,' and 'God save the Queen,' all in Tamil, besides a few more, and I am getting translations of some of the songs sung with games in the Kinder-garten Manual. The box of kinder-garten toys so kindly given is most valuable. I have had another set made to match it by a native carpenter, and he has imitated them perfectly. The little children have had many an hour's happiness and instruction by means of them. They are very fond of building the Queen's throne with the cubes, and then walking round it and singing 'God save the Queen' in Tamil, or sometimes they make a beehive and sing 'The busy Bee.'

(To be continued.)

THE NAGA COUNTRY.

The following account of the Naga hills, in Assam, has been placed before us by a native correspondent. It is but little known, and will be interesting to our readers.

"The country known as the Naga country is but partly surveyed, its boundary on the east is not settled as yet in consequence of which quarrels between the Manipuree Nagas and Nagas owing allegiance to the British Government are very common occurrences. According to its physical features it would be most convenient to divide it into two natural divisions,—one consisting of the hills and the other of the plain portions of the district. The plain portions run over a wide valley formed by the Dhansuree or Dhaneshari, which, with its other two tributaries, empties itself into the Brahmaputra; the junction goes by the name of Dhanseeree Muk, where stands a Godown of the Steamer Company. This is the only river in the district which is navigable during the six months of the year. The soil of this valley is wonderfully rich, but the inhabitants, like their neighbours of other districts of Assam, only produce paddy, and suffer their fields to be (in most cases) overcrowded with luxuriant growth of obnoxious vegetables. There is nothing remarkable in the plains except a vast extension of noble forests, which cover almost the whole surface of this beautiful valley. Villages there are, but they are so few and sparse that they appear like so many isles floating on the far extensive breast of a mighty ocean. Of these, Barapathar and Dimaphur are the only villages which deserve more than a passing notice. Barapathar, like Dimapur, is situated on the bank of Dhansuree. Here there is a rest house for the European travellers, where is also stationed a handful of guards to protect the villagers. This guard or rest house is the only instance of masonry work in the whole district. Some twelve years back Barapathar was a most flourishing village in the North-East Frontier, but it is no longer so. It is now dwindled into a mere

hamlet, 'the rude forefathers' of which could no longer withstand the cruel excesses of the Nagas. In the vicinity of Barapathar there are some hot springs, which the people call Toket Pani, i.e. hot water, and which empty all into a basin called *Numbar*. The vast forest in the very heart of which these springs are is called *Numbar*. The waters of these springs have some corroding qualities, and a pice (a copper coin) will dissolve if it be left for a week in them. Captain Johnstone, the officiating political agent, says the waters of Numbar, hot springs like those of Aix la Chapelle, possess some medicinal properties, which are often most efficacious cures for skin diseases. It is really a matter of great regret that none of the medical staff of the Government have as yet taken any notice of these.

"There are relics of former civilization in these parts of the country. The only road in the district, which can scarcely be called road, is that which runs between this and Golaghat, a distance of about 66 miles. All others are not better than so many footpaths. The road between Golaghat and Samagooting has been laid out by men of no profession, consequently there is nothing worth mentioning in connection with it; the annual cost of Government for the maintenance of this road is great. A sum of rupees 5,000 is yearly allotted for the repairs, while a fifth part of it would have been sufficient had it been properly laid out and metalled by a professional man, and what Government has been expending these seven years, to little purpose, would surely have secured a good road for the district had they taken a more extended policy from the beginning. This is but an example of the many instances in which Government money goes for nothing. This is the main road for communication, as we are told, with Marripore and Burmah in future. Barapothar and Dimapore are two halting stages of those who travel by this main road. Horiojan is another stage, and is situated between those two places. Here is also a rest-house for the travellers and some guards to protect them.

"In the vicinity of Dimapore there are some ruins, which tradition traces to have been the metropolis of the Kacharee Kings of Assam. They say it was founded by Raja Mazaredhaj

whose exploits have been narrated in the ethnics of Marripore, as he was no less a personage than one of the *Swargudeas* (divine king) of ancient Assam. Who this Mazuredhaj was I am not aware of, nor do I know of any such name in use among the Kacharees of the present day. The Kacharee undoubtedly was a hardy and warlike race in ancient Assam, and it is most probable that one of their kings laid the foundation of a city, the ruins of which are still the object of admiration. The inhabitants tell us that there were four entrances to the fortress, and these were so similar to one another that visitors could never distinguish one from the rest. But I have seen only one gateway, which is seven feet or under in height, and in the construction of which I see nothing so admirable. It is a singular fact that all the gateways of the principal forts, temples, or palaces that I have visited in Assam have scarcely a better height. The enclosures within the walls are almost covered with jungle, and so difficult it is to make any approach to it that I did not attempt it.

"No less than some 30 or 32 tanks have been discovered by the officers of the district, and on the bank of one stands the present rest-house of Dimapore. Mr. Chennell, one of the survey officers who came to make a topographical survey of the district during the last cold season, has found out a beautiful tank in the interior of Rengma-parri, having a handsome temple on its bank, like one still to be seen in Leehsagar.

"The inhabitants of the plains are not Nagas. Some of them are Laloongs or Mikirs, but most are Kacharees. They are most simple in their habits and manners, and have no idea of the next world. It is true that some of them, through the instructions of the Gassamies, are now able enough to imitate their Hindu neighbours; when asked respecting the various modes of worship they will answer, 'Why, don't you see, so many spirits are roving day and night through all the four corners of heaven, and can you live a moment when they are dissatisfied with you, and can you expect to have any crop or children when *deas* (spirits) are against you?' They say these and many other things with such a serious tone that instead of smiling at their alarms, one would be regarded as cruel if he did not pity them.

"The only skill they show in cultivation is in producing a small quantity of rice sufficient to meet their humble demands. 'Rice is the only crop,' they say, 'that they most care for,' but unfortunately their care even in this direction is not so much as they would like to show. Other grains they produce, such as oil seed, grain, &c.,—but their best condiments are two or three chillies, a little salt, and a quantity of vegetable hodge-podge; they are generally averse to labour much even to procure these. Meat they like much, and venison is regarded as the most delicious flesh. They have no objection to pork, and fowls they sacrifice to appease their *deas*.

"We are all very busy now, and the Nagas are rejoicing amidst the festivals of their 'Gnas.' They will soon reap a good harvest, as all the slopes of these hills are cheering with rice plants. 'Gna,' by-the-bye, is a peculiar festival that obtains only among the Nagas, and I am not aware of any corresponding one among other savage tribes of Assam. There is no fixity of time on this point, nor does it seem to be binding on all to celebrate 'Gna' all in one day. They will have it as they like. When there is 'Gna' going on in a village it is regarded as sacriligious to leave the precincts of one dwelling, and if one of the villagers be out of it he is not permitted to enter his house until the sunset. 'Tephimahs * are,' as they say, 'not to meet Tengimahs † nor to look at them on the "Gna" day.' During the festivity they will eat, drink and be merry. So much of the 'Gna' for the present.

"Samagooting, July 21st, 1874."

* Plainamen, *lit.* those who live beneath.

† Nagas, *lit.* those who live on the top (of a hill).

INDIAN INTELLIGENCE.

The *Friend of Bengal*, August 7th, 1874, tells us that Dacca is in a state of much pleasurable excitement on account of the visit of His Excellency the Viceroy, Lord Northbrook, and His Honour Sir Richard Temple, the Lieut.-Governor :—

“Among the notabilities who have come to Dacca to do homage to Her Most Gracious Majesty in India are the Rajahs of Tipperah and Shooshung, the Zemindars of Bhowal, Mooktagacha, Sherepore, and of Barrisal and other districts in Eastern Bengal. Dacca is now in full bustle and full blaze. The price of everything has gone up, and the present is a rare season for dealers of every kind.”

A congratulatory address was presented to the Viceroy and Lieutenant-Governor by the Brahmos, who are devoting themselves to social as well as to religious reform. Great encouragement was given to them by the visits paid by these distinguished personages to their institutions. The following extract shows how much attention has been directed to social improvement :—

“The *Banga Bandhu* of the 24th April, in an article of considerable length, entitled ‘What we want from Sir Richard Temple,’ has the following :—

- “1. We ask for improvement in the cause of female education.
- “2. We pray Sir Richard Temple to afford facilities of education to the middle classes by reducing the fees of students in the colleges.

"3. Sir Richard Temple should make provision against the occurrence of any future famine.

"4. His Honour should give rewards to the authors of the best works in Bengali, English and Persian.

"5. His Honour should act as the adviser of the Zemindars, and manifest a sympathy with them.

"6. Attention should be paid to good moral character in officers; bribery should be checked.

"7. *The gaols should be thoroughly reformed. Separate accommodation should be made for female prisoners. Moral instruction should be imparted to them.*

"8. Prostitution and drunkenness should be checked.

"9. His Honour should sympathise with every movement for the good of the country."

FEMALE NORMAL SCHOOL AT POONA.

"Under the care of a lady of long experience with the Marathi language and people, and apt to teach, the problem seems to be solved of how to supply the Deccan, Berar, and Central Provinces with properly-trained women teachers for girls' schools. We say solved; because although the number already sent out from under Mrs. Mitchell's wing is as yet small, we feel satisfied from the information before us that the three or four pioneers of trained young women teachers, now ready, can easily be reinforced by steady perseverance in the course which, under the Department of Public Instruction, has been so carefully, energetically, yet discreetly pursued in this Poona city girls' training school. And this institution is now strong enough to cast off a very promising shoot. We are glad to learn that the Director has decided to re-open the Ahmedabad girls' training school; and it is probable that Miss Mitchell, who has already gathered ample experience at Poona, will be placed in charge of the Guzerat Normal School. There may be the little impediment of the different language to

contend with, but that will not hinder one who is already accomplished in Marathi. It is probable that the grants formerly made to the Alexandra Schools in Bombay will go far to supply the needful funds for the Ahmedabad Schools ; but knowing, as we do, how long the numerous attended girls' schools in Guzerat have needed women teachers, we trust that no grudging will be shown towards this interesting and urgent educational demand.

"And this reminds us to look nearer home. Guzerati is the chief vernacular of native Bombay, where we have had for years past 2,000 Hundû and Parsee girls at school acquiring knowledge in their mother-tongue. But these city girls' schools still require women teachers ; and we rejoice to think that now the Ahmedabad training school is to be opened again on a sound and permanent system, there will, in a year or two, be trained women teachers to supply the Bombay schools. It is a notable fact in the history of Indian popular education that not one of these schools is supported by Government,—though, we presume, they receive grants-in-aid. But the Education Department will do an immense service to these popular vernacular girls' schools by providing women teachers for them ; and this, we trust, is now about to be done, though some little time will be required in working out the reserved experiment at Ahmedabad. The peculiar advantage which this Guzerat Normal College will confer upon the Bombay girls' schools will be that, by aid of the women teachers drawn from Ahmedabad, the Bombay girls will be kept much longer at their lessons than is now the case under male teachers ; thus not only will they gain more and higher instruction, but will stand in less danger, as now, of losing what little they have acquired. At the time when, about three years ago, it was a question whether the Female Normal School or College should be definitely established in Bombay island, we saw our way to support the views of Mr. Peile, who, as an experienced District officer, perceived that the great object was to get at the mofussil female population through its two separate vernaculars. That sound view is now being worked out ; and, as we have shown, this will by no means preclude Bombay from sharing in the advantages of our female normal schools."—*Times of India*.

We hope that the native princes of India will not allow the ladies of their household to be outdone by the ladies of the Egyptian Court. We are happy to quote the following from the *Oriental* :—

"GIRLS' SCHOOLS IN EGYPT. —Caste and fashion are rapidly giving way in Egypt as in India ; and the reformer is the schoolmaster. The establishment that gives most evidence of progress is the first Oriental school for girls, originated by the third wife of the Khedive. That lady purchased a large house in a thickly-populated locality near the dancing dervishes, built around it a quadrangle of spacious buildings, handed them over to the control of the Education Department, and herself defrays the whole cost of their maintenance. The school is free to all, and though it has only been open about four months, there are already 206 boarders and 100 day scholars, all Arabs or slaves. Here are 300 Egyptian girls, aged from seven to twelve years, divested of the veil, yet modest and retiring ; clothed in European frocks and shoes, with pink pinafores and their hair plainly dressed in Western fashion. They sit in school on forms at desks—not squatting on the ground ; in the dining-rooms they are ranged in rows down long tables, and use plates, glass tumblers, and napkins, as if they were in a French restaurant. One cannot imagine how the girls endure life when they return home."

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THE lessons of the famine have already had some consideration in our pages. One of these is however so closely connected with the well being of society, and the social progress of the country generally, that it requires further notice, viz, the industrial training of the masses, as well as their intellectual instruction. We all remember how great was the difficulty experienced for some time in inducing high caste natives, however destitute, to accept the condition of working for their living. But even these in many cases yielded to dire necessity, and we have a remarkable instance of one who even led the way, as we learn from a native paper.

"The famine," says the *Hindu Patriot*, "has produced a reformer in the person of Pundit Ajoodga Prasad, who has taught the Tirhoota Brahmins that work is worship. He is himself a learned Brahmin of very high caste, and is circle officer of Patnahee in Tuhoot, where these Brahmins are particularly numerous. He practically showed them, by using the hoe and pickaxe himself, that he did not consider this species of labour to be derogatory to his caste; and the result has been that there are

now over two hundred of the poorest members of the caste cheerfully working on the relief works, and earning an honest livelihood, instead of subsisting upon public charity."

. This was however an isolated case. Other native papers gave us affecting accounts of distress in districts, perhaps beyond the direct range of the famine-stricken country, arising from the inability of the people to adapt themselves to any work except that precise kind to which they had been accustomed.

"Of all the people," says the *Grambarta Prakashika*, of the 8th August, "the severest sufferers from the famine have been the Jolas, or the country weavers. Ever since the introduction of cheap clothes, the products of British machinery, they have been thrown out of employment, and deprived of their means of livelihood. Government has not as yet done anything to relieve these poverty-stricken beings; and, as is usual, the natives will not move an inch in any matter, unless Government shows them the way. Native arts and manufactures have been at once paralyzed. Numbers of Jolas have turned professional beggars. Our countrymen should seriously consider whether it is desirable to be silent spectators of the ruin of native industry, and be beholden to English labour for everything they need, even their clothes."

Now we know that it is very difficult for adults to change their habits of life. But if, as in our own Industrial Schools, the children were taught to use their hands, strengthen their muscles, and develop their mental powers by useful active work, they would be prepared for all emergencies, and an intelligent working class would be created in India, which does not now exist there, and the existence of which is essential to the well being of every nation. Let it not be said that there are difficulties in India which are not found elsewhere. The experiments which have been actually tried successfully at the Jubblepore Thuggee Industrial School, at Ratnagiri Saw Mills, and at the Sassoon Reformatory.

sufficiently prove that industrial work can be as well taught to Hindu boys as to English boys, and with equally good results. But this requires Government action. Without this it cannot be properly developed. We in England are now beginning to learn even in our own country that merely voluntary effort is not sufficient. Private benevolence could not touch the really criminal classes, nor were they acted on until Reformatory and Certified Industrial Schools were extensively established in the country, with Government help and authority. Still, after four years of diligent earnest work by our School Boards, there is a substratum of neglected children for whom Day Industrial Schools are needed, if we would stop a constant and very expensive supply of inmates for reformatories and workhouses. In India the expense would be extremely small of establishing such schools. At Ratnagiri the actual profits of the labour of the boys, supported not only themselves, but contributed to the maintenance of their families, and famine was warded off from the district. Well directed culture of the ground would easily provide food for an establishment of Hindu boys, as it would have done at the Sonagaon Reformatory at Nagpore, had there been an act of legislature to permit its continuance. If throughout the country, in the vernacular schools for the masses, the boys were exercised in simple handicraft work for some hours daily, this would soon pay for providing them with such regular simple meals, and such slight clothing, as the climate requires. We request our readers to direct their attention to the following papers of Dr. Brake and Miss Carpenter, and trust that the Indian Government will seriously consider the whole subject.

ON REFORMATORY AND INDUSTRIAL SCHOOLS IN INDIA.

A PAPER READ BY MISS CARPENTER IN THE SUPPRESSION OF CRIME
SECTION OF THE SOCIAL SCIENCE CONGRESS AT GLASGOW.

Continued from page 280.

It is unnecessary to add anything to prove the necessity of some system of Reformatory and Industrial Schools for India. There are in the large cities of that great country numbers of boys spending their time in idleness and preparing to lead careless lives. There are multitudes wandering over the country learning dishonesty and other vices from their elders.

We are not without examples which prove the practicability of reclaiming these young delinquents, and enabling them to lead honest lives. The only direct effort to carry on such a work in India is at Bombay, where in 1850 an Industrial School was started by some benevolent persons to give employment to destitute boys. The success of this was such that the family of David Sassoon generously endowed it, and it bears his name. The Sassoon Reformatory has received the confidence of the magistrates and of the public, and it still continues a very useful work, though deficient in many of the improvements which experience has now introduced. The detention of the inmates is secured by apprenticing them to the Institution to learn trades. A clause was introduced into the Criminal Procedure Act, 1861, intended to enable such institutions to be made substitutes for gaols, but as it limited the time of detention to the prison sentence, the managers did not consider that it would be advisable to adopt its provisions. It remains the only Reformatory in India for Criminal Boys.

The Thug Industrial Institution at Jubblepore is another proof of the immense good which might be done to India by employing in industrial work under proper control, even the most apparently irreclaimable. In this case the families of all the Thugs who were sentenced to imprisonment for life were located

in residences round the prison, and manufactures were established in which the younger members were taught trades. Their tent-making was celebrated all over India. They grew up accustomed to honest labour, and many became respectable men.

An experiment of a different kind was made at Ratnagiri, on the Malabar Coast. There, about a dozen years ago, were a very large number of poor and miserable people, whose children were growing up in idleness and ignorance. An Industrial School was established in connection with some large sawing mills. All boys who chose to come and work there were admitted, and were paid according to their weekly earnings on the condition of their attending school two hours daily. Rapid progress was soon made; boys came even from a distance to earn a little money and to learn to work;—those who at first did not know how to handle tools gradually became skilful workmen, and went to Bombay where they obtained good wages. A flourishing manufactory was established after a few years, as many as 400 persons being at times employed in it. Famine was warded off from a poor district which would otherwise have been not unfrequently stricken by it. The Ratnagiri Industrial School was a great success. [For fuller details *vide* Journal of the National Indian Association, October, 1874.]

An attempt was made in 1870 to establish a Reformatory School for boys at Nagpore in the Central Provinces. The Director of Gaols gave his full coöperation, making arrangements for boys to be placed in it, as permitted by the existing Act, instead of being sent to gaol. An admirable site was obtained from the municipality, some ancient royal gardens, provided with a residence, a tank, and the means of obtaining everything useful. It was then requiring fourteen gardeners to cultivate it, most of these might be replaced by the boys, who would work under the direction of the others. These would then be able almost to maintain themselves from the produce of the land, and in that climate the cost of clothing would be merely nominal. Education might be furnished by the department. Everything seemed to promise well. The school began, but it was shortly dropped. The existing Act was not sufficient to enable this Reformatory to be properly worked. A few months, as a substitute for imprison-

ment, could produce no valuable effect on such boys ; we ourselves knew well that even five years are often needed to put young boys in a position in which they can make their way safely in the world.

A Reformatory corresponding to those in England cannot be established in India without a suitable Act and Government support, as in our country. Even more is needed in India. Voluntary sympathy and coöperation are as needful there as here, and there can be no doubt that these will be always forthcoming when an opening is given for their increase. In every part of India will be found official gentlemen who are acquainted with the Reformatory system in England, and who will assist with their advice and directions. But the establishment and management of the institution could not safely be left to voluntary effort in India, on account of the constant changes which are taking place. Dependence on this would result in failure as soon as the moving spirit is withdrawn. This was unfortunately the case at Ratnagiri when the official gentleman who commenced the work was transferred elsewhere. The native gentlemen who took part in the work did not understand it, and have petitioned Government to take the whole into their own hands.

England knows but very little of the real wants of India. The late famine has awakened her to some extent to feel a responsibility in that most interesting country, which is so closely bound to her, and which relies on her for help to emerge from her present degradation. The famine has departed for the present, but has left its shadows behind, and we hope also its lessons, — lessons which will not be forgotten by us. These and the many observations of the conditions and wants of the people which have come before me, of which I have cited a few instances, lead me to the following conclusions :—

I.—*In all Education of the Masses in India, Industrial Work should form an essential part.*—Connected with all vernacular schools for the lowest castes there should be workshops adapted to the condition and wants of the locality. In these, boys should receive a good physical development by useful work and skilled labour, with an introduction to the simple laws of physical science ;—

small payments should be made to the scholars for work actually done, dependent however on regular attendance at school.

II.—In all factories or workshops where young persons, whether boys or girls, are engaged in work, it should be rendered obligatory on the managers to give three hours, or half time schooling to each child up to a fixed age, or until he has reached a prescribed standard. The time of labour should also be limited by Act. An Act will be needed for this, similar to our Factory Act. Factories are rapidly spreading, and will do so, as the industry of the country develops. It is most important that steps should be taken soon, to establish the necessity of education in connection with work. It is said, that there are thousands of children in Bombay alone engaged in factory work. The Government must decide whether these are to grow up to perpetuate ignorance and its constant attendant superstition in India.

If these two provisions are carried out universally there will be far less need of provision for youthful delinquents and vagrant children than at present. It would be perhaps better not to establish two sets of schools, as we have in England, both Reformatories with imprisonment, and Certified Industrials without any, but to begin with Government Industrial Schools only, leaving others to be provided for as necessity arises. I would therefore propose, thirdly,

III.—That no young person under 14 should henceforth be sent to prison, but that all who commit acts for which they are now legally punished, and all wandering without proper guardianship should be sent to a Government Industrial School, under the general provisions of the English Industrial Schools Act. These Industrial Schools to be established by Government, and under the inspection of the Educational Department. These schools should not be too large for individual care to be taken of the inmates; the licensing and supervision after discharge to be carried out as in England.

There can be no doubt that all these three proposals, properly carried out, would receive warm sympathy and coöperation from enlightened natives. Those who visit our institutions are always especially struck and pleased with our Certified Industrials. They have been heard to remark after closely inspecting one that it is

no longer a matter of surprise that England is so great, if she bestows such careful training on those who in their country would be outcasts. Let us show them that we value young neglected Hindus as much as English boys, and wish as much to help them to become respectable self-supporting citizens.

A paper was afterwards read by Dr. Brake, Director of the Prisons of the Central Provinces, India, entitled "Sketch of Gaol Management in the Central Provinces." It concluded with the following remarks on Reformatories for India:—

"In the Central Provinces the average number of juveniles under 12 years of age varies considerably,—

		Males.		Females.
In 1869 there were	...	26	...	2
" 1870 "	...	39	...	12
" 1871 "	...	86	...	20
" 1872 "	...	70	...	17

"There is no separate establishment for girls. In my report for 1870 occurs this sentence:—'For young girls imprisonment I fear must be certain ruin, the prisoners they are likely to meet being drawn from the most depraved of their sex,—murderesses, poisoners, prostitutes, the companions of thieves, &c.'

"For the boys efforts have been made, and though these have failed, I shall dwell upon them at some length in the hope that more success may attend future attempts. In my report for 1869 I wrote:—'In all gaols these (boys) are kept as much as possible apart from adults, but in their education and instruction in handicrafts it is found impossible without a special establishment to keep them altogether away from other prisoners. All get from two to four hours schooling daily in reading and writing, besides instruction in the workshops, and I believe that all the superintendents are alive to the importance of keeping the children and youths under strict observation and away from bad example. Great progress is made in some of the gaols, * * * and many of the boys show themselves apt to learn both bookwork and handicraft. I would wish, however, to see all criminal juveniles sent at once to reformatories, there to be placed under

selected governors and teachers until of a suitable age to be sent into the world,—and *not to gaols*, where they cannot but learn much that is evil; but on this subject I have made a special communication.'

"In the report for the following year the subject is again alluded to as follows:—'In my last report and other communications I recommended the establishment of reformatories for boys, altogether unconnected with the gaols. The subject was taken up by Mr. Bernard, the Commissioner of Nagpur, an officer thoroughly competent to consider it in all its bearings, and much better acquainted with the legal points of the question than myself. After careful consideration and inquiry I am pleased to note that the Chief Commissioner (Col. Keatinge) has sanctioned the experiment, and that the Municipality of Nagpur, besides finding funds, have given up the garden of Sonagaon for the purpose. This will not be available till April 1st, but in the meanwhile arrangements will be made to commence with eight or ten juveniles on that date, and I am very sanguine as to the results. A committee of management has been formed, including two of the leading native gentlemen of the place.'

"When starting this reformatory it was understood, from the opinion of the Judicial Commissioner, that under the Apprentice Act, which gave authority to magistrates to apprentice criminal boys to masters to learn trades, the boys could be so apprenticed to the Superintendent of the reformatory, and with this view blank forms of indenture were prepared, but the officer who was officiating as Judicial Commissioner at the time of opening, ruled that the Act would not apply, and so the apprenticeship had to be given up. All but three boys—one a juvenile sentenced to transportation for life and two others of exceptionally bad characters—had been sent to Sonagaon, where they were set to work in the garden and surrounding fields quite away from the prison, receiving three hours schooling daily from a selected native superintendent who resided with them on the spot; and the Chief Commissioner, at my request, was pleased to sanction the employment of the Sonagaon buildings and grounds as a 'prison for juvenile offenders,' to which the superintendents of all gaols within a

reasonable distance were directed to transfer *at once, without admitting into their own gaols*, all boys sentenced for terms of three months and upwards, and the magistrates were informed by circular of the object of the establishment of this prison, more as a reformatory than an ordinary gaol, in the hope that they would sentence the boys to confinement therein for terms which would admit of their receiving good rudimentary instruction that would be useful to them after their release. I am sorry to have to add that this separate juvenile prison has since been closed, though not without protest on my part, and the few boys that remained removed to the reformatory buildings within the walls of the Nagpur-gaol."

Some discussion ensued on the two papers.

The Chairman, G. W. Hastings, Esq., hoped the Indian Government would not relax its exertions in the way of improving the gaol management, until it had taken care that every prison within its domains was conducted at any rate upon principles of common sense, common decency, and with a due regard to the health and reformation of the offenders. The system of mixing up hardened criminals with those not so far sunk in crime was most objectionable. He hoped the Association would not lose sight of the state of our Indian prisons, but would call attention to them, and not cease until they had impressed the Secretary of State and the Indian Council with the necessity of looking into this matter, and taking care that those prisons were made worthy of a civilized government. (Hear, hear.)

Sir George Campbell begged the Association to believe that if in India they had failed in regard to gaol management, it was for want of power, and not will. For many years past a large amount of care and money has been bestowed upon it. He trusted that the mixing of criminals was the exception and not the rule, and he had no doubt the Indian Government would take to heart Miss Carpenter's remarks, and that so far as the necessity for Industrial Reformatories for the young was developed, so far would the Indian Government provide sufficient

means for reformation. While he did not say the gaol management was perfect, it was by no means so bad as some might be led to suppose.

The section then adjourned.

REVIEWS.

EDUCATION OF WOMEN.—We have been favoured with a copy of the *Bangabandhu*, or *Friend of Bengal*. It is a weekly paper, published at Dacca, in East Bengal, and discusses almost all the various questions of the day. It has a leading article on "Women's claim for university degree," in which it argues, with ample quotations from the *Spectator*, that women should enter no learned profession, arts, law, theology, or medicine.

We have received several copies of the *Kohinoor*, published at Lahore. This paper takes up with great interest both social and political subjects connected with India, and from the tone of the editorial it appears it is remarkably free from the suspicion of party spirit or political prejudice.

We learn from it that a spirit of literary and scientific progress is fastly rising among the Mahommedans of Northern India. At Lahore and at Gojranwala the Mahommedans are trying to raise funds for the establishment of two Mahommedan colleges, and have already succeeded in collecting a large subscription. Anjamane, Islamia of Lahore, as well as other similar associations of the Punjab and North-West Provinces are also taking an active interest in the establishment of these national schools.

It appears that the Kaets (a Hindu sect) of Loodhiana are trying to establish a religious association, the object of which, if it succeeds, will be to discuss subjects connected with the social and religious interest of the Kaets, as well as to provide the children of the poorer classes with sufficient means for their education.

We have received the September number of a Bengali journal published at Barahanagar, entitled *Varat Srama Jibi*, which can well be rendered into English in the name of "The Day Labourers of India," or the "Bengally Workman." It contains three leading articles and a page containing advertisements and general news of the day. One of its leaders gives the early life and career in Calcutta of the Honourable J. B. Phear, a Judge of the High Court of Calcutta, and renders a well deserved tribute of gratitude for his disinterested labours for the welfare of India. Any one that has been in India, even but for a very short time must have been familiar with his name, which, from our own personal knowledge, we can affirm has become a household word in Bengal. Indeed, to no one else would Bengal remain more deeply indebted for his efforts, notwithstanding the extreme pressure of his professional duties, to benefit Bengal, than to Mr. Justice Phear. From the nature of the two other leaders, it appears that the magazine is chiefly intended for that class of the Bengal population who procure their livelihood by their daily earnings. One great aim is to arouse the attention of the working classes to ameliorate their financial position, and with such object in view the leader headed "Anna Savings Bank" is well timed and highly commendable. It begins by giving a graphic account of men who are well to do, and have not to depend on the kindness or assistance of others, and very justly styles the idle and the improvident as ill starred who cannot do as they wish, but must always be expectant of others. It very ably argues that as all are subject to illness and adversity, it is of the utmost consequence that the poor should save money, for in times of illness, not being able to work, they not only themselves become miserable, but their wives and children, entirely dependent on them, inevitably suffer from sheer starvation. In a seasonable and very sensible article, it impresses on its humble readers the necessity of practising economy, and, above all, of living within one's own means, and very severely, but justly, condemns the pernicious habit of drunkenness, which unfortunately prevails to a large extent in Bengal among the lower classes. As a remedy against the evils of extravagance, it suggests the establishment of Anna Savings Bank on the system of Penny Savings Banks in England. We entirely approve of

the spirit of these articles, and sincerely hope they will receive the earnest consideration which they merit from those for whom benefit they are intended.

The *Bengally Workman* is thus spoken of by the *Indian Daily News* :—

Something is said occasionally about widely-circulated papers and the degree of popularity they enjoy. The largest circulation in India is a very limited one in comparison with the extent to which western papers circulate. Not until there is an educated people can there be in India anything approaching the extensive reading that is practised in Europe and America ; but here, as there, the newspaper may become an efficient instrument of instruction. We noticed some time ago the publication of a small illustrated paper at Barahanagar. It is a small sheet published at a low price—one pice per copy. It is printed, if we are not mistaken, at the above village, at a press established for the benefit of the several local institutions there maintained for the improvement of the workmen engaged in the factories. We are informed that the *Bengally Workman* has attained a circulation of 8000 copies ! That is a great result to have attained ; but there are special difficulties in conducting it. That number of subscribers would be sufficient to defray the costs of production, but the difficulty is to collect the subscriptions. The circulation is not merely local, but a considerable demand exists in the mofussil. And there lies the difficulty. There is not a regularly organized news agency in India. W. H. Smith & Co. have not got their agency at every station in India, and each little town has not its bookstall and stationer's shop on the western pattern. There is no distributor or collector, and the rates and amounts of subscription are too small to afford remuneration. Hence, sending the *Workman* into the mofussil is like giving the paper away. Barahanagar cannot afford this, however desirable it may be to send such papers broadcast over the land. The institute at that place is doing good work under the steady encouragement of Dr. Waldie and other friends. They have now in progress a building for the institute, which is in need of assistance. The hall is intended to serve various good

purposes, as a girls' school, a hall for the clubs and classes of workmen who are engaged in the neighbouring factories, their newspaper press, and other purposes, which enlightened liberality can devise. Their funds are not equal to the demands upon them. With the building complete and out of debt there might not be much difficulty in carrying on the general work of the institution. But the building still requires a roof and some other parts to render it complete, and the members of the committee will be glad of any help that their friends can render.

DR. CHUCKERBUTTY.

In our last number we mentioned the lamented death of Dr. Chuckerbutty. We extract the following sketch of his career from the *Oriental* of November:—"On the 29th September, at 73 Abingdon Road, Kensington, aged 48, Soorgo-Coomar Goodeve Chuckerbutty, M.D., Lond., M.R.C.S.E., Surgeon-Major of the Bengal Army, Professor of Materia Medica and Clinical Medicine at the Medical College, Calcutta, &c. In this we recognise one of the landmarks of the history of the British possession of India. The name of 'Goodeve,' incorporated in the appellation of the deceased Surgeon-Major, carries the mind back some forty years, for it was at that time that Dr. Henry Hurry Goodeve, then one of the Professors at the newly-established Medical College, began to win a few of the Hindu youth of Calcutta to the study of medicine and surgery. The experiment ventured upon by the enlightened Lord William Bentinck was deemed hazardous at the time because it was supposed (and justly) to interfere with the prescriptions of caste; but the great tact, skill and kindness of Dr. Goodeve and his two or three colleagues, and the earnestness with which the most enlightened men in the country, European and native, upheld the efforts of the Governor-General, surmounted all obstacles, and the College, in an incredibly short space of time, became a great fact. The Hindu youth showed wonderful aptitude for the attainment of the healing art.

They mastered the technical language of the *materia medica* with facility, and displayed, with astonishing alacrity, their skill in the use of the knife. Their progress encouraged the Government to send the most promising of the students, under Dr. Goodeve's care, to England; and at the Hospital of the London University they advanced still further in the acquisition of professional knowledge. The system thus begun and fostered by the Government at home and abroad, rapidly acquired popularity in India, and in a few years medical schools and colleges multiplied all over the country, and their qualified *alumni* soon gained positions either as private practitioners or officers in the medical department of the Government service. The several directories now disclose the names of a very large number of competent native medical gentlemen. In this one measure the British Government is to be credited with an act of great humanity. India is no longer scourged to the same extent by the empiricism of native hakeems. Their drugs and simples are superseded by an enlarged pharmacopœia, and their absurd remedies put aside in favour of doctrines based on unerring laws of hygiene. It is a circumstance of which England may feel justly proud."

ENGLISH INTELLIGENCE,

LONDON BRANCH.

A large meeting of the London Branch of this Association was held on October 28, at the Social Science Rooms, Adelphi; Mr. J. G. Fitch in the chair. Mr. Nowrozjee Furdonjee, who leaves England in November, gave an address on the present social, moral, and intellectual condition of the Parsees. After narrating the circumstances which led the Parsees to the establishment of an empire extending from China to Egypt and Greece, and explaining their religion as a pure monotheism, the speaker expressed his belief that the people were decreasing rapidly in numbers, owing to forcible conversion and gross ill-treatment and persecution practised on them in Persia. Mr. Nowrozjee gave

some very forcible instances of the oppression to which the Parsees are subject in Persia, and contrasted the treatment of his co-religionists under the British rule in India, where, owing to toleration and the just and liberal policy of the Government, the Parsees had increased and prospered, had attained high positions, and enjoyed many inestimable rights and privileges. Whilst the Parsees of Persia were most ignorant, indigent, and persecuted, those of India were enlightened, enterprising, industrious, well-to-do, and devotedly loyal to the British. He quoted the high testimony recently given by the Governor of Bombay in Council as to the good character and deeds of his community:—"Her Majesty possesses no subjects who, for loyalty, intelligence, capacity for public duties, liberality, sympathy with suffering, and honest admiration for British justice, have a better claim to a full and indulgent consideration of their needs than the Parsee community of Bombay and the Mofussil." Mr. Nowrojee gave a brief account of the Parsee religion and morality. The substance of moral duties inculcated in the Parsee Scriptures was embodied in the injunction, "Be pure and holy in thought, in speech, and in deed," which was the fundamental principle which governed the conduct of Zoroastrians. He then gave a short description of the social and intellectual condition of the Parsees, and of their principal usages and observances, their festivals, rites, and ceremonies, and of the progress made by them in education. He gave an account of the institutions established by his co-religionists for disseminating female education, and promoting social and religious reform, with several of which institutions Mr. Nowrojee was personally concerned in organizing and conducting. He described the successful efforts which he and the leading members of the Parsee community had made in procuring the enactment of laws adapted to the condition and wants of the people, for regulating marriage, divorce, inheritance, and succession. Mr. Nowrojee concluded by presenting an address to Miss E. A. Manning, hon. joint secretary of the London Branch of the National Indian Association, in expression of his esteem and gratitude for the disinterested efforts made by her in promotion of the cause of social progress and reform in India; and for her friendly and hospitable intercourse with natives of India who visited England, and introducing them to a knowledge of the institutions of Great Britain.

INDIAN INTELLIGENCE.

MADRAS

THE EGMORE LITERARY ASSOCIATION.—As announced, a meeting was held at the rooms of this association on Saturday evening to present an address to Mr. Sabhapathi Iyah on his return to India, after having been called to the bar in England. The chair was taken at 6.30 p.m. punctually by the Hon. Mr. Gajapathy Row, C.S.I., and the audience was composed of the most influential members of the native community. The daughter of the Hon. the Chairman was also present at the meeting. After the reading of the address, which spoke in the highest terms of the ability and the earnestness shown by Mr. Iyah, in acquainting the English people with Indian subjects, and pointing out the best means whereby the grievances the Indian public complain of may be remedied, it expressed the hope that what had been said by Mr. Iyah would have the desired effect, as regards the people of this province especially, and urged him to continue in his efforts to expose the wrongs of his people, to lack no zeal in his endeavour to “unshackle all degrees of superstition” and to use his best influence to raise the moral tone of his countrymen. The address concluded, Mr. S. Iyah rose to respond, and was loudly cheered. He assured the audience that they had overrated his efforts, and had allowed their good will towards himself to blind them in some degree. He was however very grateful to them for their kind welcome, and he hoped they would never have occasion to even hint, that he had lost even in the smallest degree, any interest in a subject which demanded the earnest consideration of every Indian, the welfare and the advancement of his own people. He touched upon the old system of Hindu education, which he condemned altogether, and spoke in no little flattering style of the endeavours the Government were making to advance the people. The social advancement of the Hindus, their physical weakness—their morals—their “absurd” idolatry—their want of politics—their great need of unity—all were alluded to in succession, and

travelling was recommended as the best means of improvement. It was this that gave the finish to learning. He denounced idol worship in no measured terms, and insisted on the belief that until superstition and idolatry were banished from their homes, the condition of the people could not be bettered. Female education was also adverted to, and the speaker said that the time was soon to come when the females of India would take their place with the ladies of other countries, and not be the slaves of their husbands, but the helpmates, the advisers, and the leaders it may even be of the people. He was glad to see that the Chairman had proved himself above the prejudices of the natives, and by bringing his daughter there that evening, shewed that he would support his countrymen in this part of the work that lay before them. The speaker then resumed his seat, amid loud and long applause.

The Chairman then rose, and in a few words assured the last speaker that the association were fully alive to the evils that he had alluded to, and that it would gladly assist him in any plan he may form. He too believed that superstition and idolatry stood in the way of liberal views and freedom of action. As to female education, it was a subject very dear to him—and none would be more glad than he to see the efforts now put forth crowned with entire success, and none would more gladly assist in the cause than his daughter and himself. An appeal was then made on behalf of the fund, which was liberally met. With a vote of thanks to the Chairman and to Mr. Iyah for his able address, the meeting closed about 8.30 p.m.—*Madras Athenæum*, Aug. 31, 1874.

COLOMBO, CEYLON.—SIR COOMARA SWAMY.

In pursuance of notice a meeting was convened at the Town Hall on Saturday, the 12th September, at 7.30 p.m., at which time nearly three hundred of the principal Tamil and Mussulman inhabitants of Colombo were present, among whom were large land-owners and capitalists, members of the legal and medical professions, wealthy merchants and Government officials of rank. The objects of the meeting, which were set out in the notice calling it, were to adopt ways and means for the purpose: (1) of presenting a respectful address to the Throne, thanking her Majesty the Queen for the honour of knighthood conferred on their country-

man Sir Coomara Swamy ; (2) of offering congratulations to the newly created knight ; and (3) of giving him a public entertainment on his return to Ceylon. Perfect unanimity prevailed throughout the proceedings, and each person vied with the other how adequately to express his regard and esteem for Sir Coomara Swamy, and to show how greatly they valued the honour conferred on him by the Sovereign of the British Empire. This movement, voluntary and sudden as it has been, during Sir Coomara's absence from his native land, whilst it must be gratifying to his own feelings, and convince him how greatly his countrymen appreciate him, must afford proof beyond doubt to all that the man whom the Queen delighted to honour was one who occupied the highest place in the estimation of his countrymen, was endeared to them by his many excellent qualities, and he whom they regard their head and representative. Speeches were delivered in the course of the proceedings marked by expressions of fealty and attachment to the Throne, and of veneration to a Queen who, in the bestowal of the honours which are the prerogative of the Crown, vouchsafes to confer them with even-handedness, placing all her subjects on an equal footing, to whatever country or creed they may belong.

Mr. P. D. M. Ondaatje, M.L.C., was called to the chair by the unanimous vote of the people present. He spoke at length of the talents, learning and accomplishments of Sir Coomara, of his abilities as an advocate, his public services as a member of the Legislative Council for upwards of fifteen years, and his literary labours in the Sanskrit and Pali languages. He told his hearers that it was a duty incumbent on them to carry out willingly and cheerfully the objects for which the meeting was convened, to let it be known to the Queen how highly they prize the honour of knighthood conferred on their countryman, and how honoured and thankful they feel for it, whilst it would at the same time be satisfactory to Sir Coomara Swamy to know that his friends and countrymen duly appreciate him, and are ready to honour him on his return to his native land.

Various gentlemen addressed the meeting, and the following resolutions were carried unanimously :—

1.—“That an address be forwarded to the Queen, signed by

the Tamil-speaking community of this island, thanking her Majesty for the honour of knighthood conferred on Sir Coomara Swamy.

2.—“That an address of congratulation be presented to Sir Coomara Swamy, and that the Cingalese gentlemen and other friends and admirers of his be requested to co-operate with the Tamil-speaking community in their address of congratulation.

3.—“That a subscription be raised among the Tamil-speaking community for the purpose of presenting an address of congratulation to Sir Coomara Swamy, engraved on a gold plate, and giving him on his return to Ceylon a public entertainment, which his Excellency the Right Hon. Mr. Gregory should be requested to honour by his presence, and to which the leading members of the general public be invited.

4.—“That copies of the proceedings be forwarded to the leading members of society in the provinces, with a request to them by the Colombo committee to lend their aid in carrying out the objects of this meeting.”

The annual distribution of prizes to the pupils of the Calcutta School of the Indian Reform Association took place in the beginning of October. One of the boys read a very good essay on the “Duties of Students,” and various recitations were made. It was announced that the Hon. Digumber Mitter had presented to the school a scholarship of the value of five rupees a month, tenable for one year by the best candidate in the next Entrance Examination.

At Kolapore, a school, called the Rajaram High School, has been established in memory of the late Rajah of Kolapore, who died at Florence, in 1870, after a short illness, aged 20 years. A menument has been lately erected to him in the public park of Florence, the cost of which has been borne partly by the Rajah's family and partly by the Indian Government.

The Thakore of Bhownuggur has expressed a wish to lay the foundation of an endowment fund at the Rajcoomar College at Kattywar, where he has lately received his own education. The offer has been accepted by Government in the following terms:—

“His Excellency in Council has learnt with much satisfaction of this liberal offer on the part of His Highness Tuktsingjee, Thakore

of Bhowanuggur, to lay the foundation of an endowment fund for the Rajcoomar College. Government accepts the offer as showing that the young Chief fully appreciates the advantages of a college education, and that he is desirous, by reducing the college fees and expenses, to make these advantages accessible to a wider circle among the upper classes of Kattywar."

PERSONAL INTELLIGENCE.

In the recent Examination in Arts and Science of the University of London, Mr. Prosunna Kumār Ráy passed in the Second B.Sc. Exam., and thus he becomes entitled to the degree of Bachelor of Science.

Mr. Nanaji Narayan has passed in the First B.Sc. Examination in Engineering, at the University of Edinburgh.

Mr. Avinasa Chandra Mitra, Student of the Middle Temple, has passed in the Examination in Jurisprudence, Civil and International Law, Public and Private, and Roman Civil Law, lately held at Lincoln's Inn

Mr. P. C. Mozoomdar has left England to return to Calcutta, after a stay of a few months, during which he preached and lectured at many places in England and Scotland. A largely attended farewell meeting was held at Islington just before his departure.

Maharajah Sir Jung Bahadoor, of Nepaul, who has lately visited Calcutta, is expected in England early in next year. He will be accompanied by his two sons, Mr. C. Girdlestone, the Resident, and a large suite,

NOTICES.

The ANNUAL MEETING of the Subscribers and friends of the National Indian Association will be held at BRISTOL, in the Lesser Colston Hall, at 8 p.m., on THURSDAY, Dec. 17th, the Right Worshipful the Mayor presiding.

Friends from a distance who propose to attend are requested to communicate with the Secretary,
Red Lodge House, Bristol

The following contributions to the funds of the Association are acknowledged with thanks:—

His Highness the Raja of Drangdra ...	£25	0	0
His Honour Sir Richard Temple, Lieut-Governor of Bengal	2	0	0
Her Highness the Maharane of Dinagepore	2	0	0
Dr. Brijhall Ghose and friends, Lahore ...	1	10	0
Sairna Chandra Rai, Esq., Calcutta ..	1	0	0

Various printed communications have been received from friends, correspondents, the notice of which space compels us to omit.

RAJY KASIPADA BANERJEE has kindly undertaken to be the Agent of the Association in Bengal. He will supply the Journal, and all subscriptions to the Treasurer, Lewis Fry, Esq., who will acknowledge them in the next Journal. Communications to be addressed to him,

RAJY KASIPADA BANERJEE,
Sub-Registrar, Bareillynagar,
North of Calcutta.

JOURNAL
OF
THE NATIONAL
INDIAN ASSOCIATION

IN AID OF SOCIAL PROGRESS IN INDIA

No. 49,—JANUARY, 1875.

LONDON:
HENRY S. KING & Co., 25 CORNHILL.
BRISTOL:
JOHN ARROWSMITH, 11 QUAY.

NATIONAL INDIAN ASSOCIATION.

PRESIDENT :

Her Royal Highness Princess LOUIS OF HESSE,
Princess Alice of Great Britain and Ireland.

VICE-PRESIDENTS :

Rt. Hon. Lord NAPIER AND ETTRICK, K.T., late Governor of Madras.	His Highness the Maharajah of VIZIANAGRAM.
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Rt. Hon. Sir GEORGE CAMPBELL, late Lieut.-Governor of Bengal.	G. W. HASTINGS, Esq., Chairman of Council of the Social Science Association.
Sir MUTU COOMARA SWAMY, Member of the Legislature of Ceylon.	

TREASURER ;

LEWIS FRY, Esq., Goldney House, Clifton, Bristol.

HONORARY SECRETARY :

Miss CARPENTER, Red Lodge House, Bristol.

HON. LOCAL SECRETARY :

ALAN GREENWELL, Esq., 6 Meridian Place, Clifton, Bristol.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India, and interest in her throughout the country.

To promote by *voluntary effort* the enlightenment and improvement of our Hindu fellow-subjects.

To co-operate with enlightened natives of India in their efforts for the improvement of their countrymen.

THESE OBJECTS ARE CARRIED OUT,—

I.—By obtaining information respecting the wants of India, and the means by which these may be applied.

The particular wants now to be mentioned are :—

1st.—The education of the masses of the people.

2nd.—The education and improvement of women.

3rd.—Sanitary improvements.

4th.—The improvement of Prison discipline, and the establishment of Juvenile Reformatories.

II.—By promoting friendly intercourse with native gentlemen now in England, and introducing them to a knowledge of such institutions in our country as may benefit theirs.

N.B.—In all the proceedings of this Association, the Government principle of non-interference in religion and social customs is to be strictly maintained.

The Journal is the organ of the Association, and is supplied to members of the Association. Subscription to the Journal 5/- per annum, in advance.

Communications for the Journal to be addressed to the Editors, Red Lodge House, Bristol.

Subscriptions and Donations to the Association to be paid to the Treasurer or to the Hon. Secretaries.

Subscriptions are due January 1st for the current year.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 49.

JANUARY.

1875.

WE enter on a new year of the Journal of our Association, with the satisfactory feeling that we have made decided progress during the last, and with the encouraging belief that the way is opening to still greater progress in future.

This will be evident to those who read the annual report which we present to our readers, together with a full report of the annual public meeting. In England the objects of the Association are beginning to be better understood, and appreciated by the public press. It is sympathy that India wants from us, that genuine friendly sympathy which cannot exist without a real acquaintance with her. Mr. Killigrew Wait, M.P., most truly remarked in his speech at the Bristol meeting, that this, not charity, is what is required to make England well able to meet the difficulties which must arise from the rapidly changing condition of the inhabitants of India. The Orissa famine awakened great commiseration for the starving natives some eight years ago, and large sums of money were sent over to relieve them; but there was no increase of sympathy with the country generally. Very different has been the effect of the Bengal famine, and we rejoiced to hear at the meeting from Sir George Campbell, who is so well qualified to form a judgment, that a very grateful feeling had

been awakened in India, by the efforts of relief made in England.

The work of social improvement with which we have desired to co-operate has been making great progress in India itself. Not only are native gentlemen who have been in England awakened to the importance of progress, but the nobility of that country are giving it their active sympathy. Nothing more astonishes native gentlemen who visit England than our institutions for the care and improvement of those physically disabled, as the deaf and dumb, and the Industrial and Reformatory Schools for neglected and criminal children. These last we hope ere long to see established in India. The very rapid increase of factories in India, both near Calcutta and Bombay, calls for speedy legislation to provide for that protection and education of these children, which was made long ago in our country by the Half-time Factory Act.

The names of our Royal President, and of our noble Vice-Presidents, from both England and India, while endorsing our programme and showing sympathy with our work, give us great encouragement, and we trust that the coming year will bring forth good fruits.

We insert from the *Daily News* of Dec. 14 the following excellent abstract of important Government returns :—

“Parliament has already provided for the yearly publication of a survey of the moral and material progress and condition of India, and Mr. Clements Markham has made the statement for the present year a reproduction and amplification of the admirable summary printed in the year before. Mr. Markham gives a full account of the political, commercial, and social condition of the Indian people; of their agriculture and manufactures; of the

1870] **GOVERNMENT REPORTS**

military, civil, and financial administration, and of such matters as come under the heads of agriculture, irrigation, communications, education, and the resources of the country in the shape of forests and minerals. Under British administration India is rapidly receiving many of the advantages of Western civilization. One of the very last of these is care for the health of the population, which is a complete novelty in Eastern lands. A report on the vital statistics of Calcutta made at the end of 1872 revealed a progress in this direction which is so striking as to create a doubt whether the figures can be true. The returns show a decrease of the mortality from 20,000 annually to 10,000—a fact which Mr Markham says is “unprecedented in the history of sanitation.” Fifteen years ago Calcutta was not drained, and the sewage lay about in pestilential ditches, or floated down the river under an Indian sun. The people drank the water of the river, which was the great graveyard of the city. Now “Calcutta is drained, and possesses a water supply far better than that of London, and as good as that of Glasgow,” and the reduction of the death rate to one half what it was before is the direct result of the change. Calcutta, however, stands second to Bombay in population, the western capital of India being, next to London, the most populous city in the Empire. So far as the number of houses determines the magnitude of a city, Bombay ranks only with Bristol or Bradford. Its 644,405 people live in only 29,691 houses, or within a fraction of 21 persons to each house, and in one part of the city there are over 40 people to each house. In Liverpool, with only 103,346 inhabitants, there are 78,427 houses, or a little over six to each house, and even this is an unusual number, the average of the whole United Kingdom being 5.3 to a house. The Presidency towns all have municipal governments, Bombay, after long agitation, received municipal institutions last year. Certain classes of ratepayers elect half the Corporation, which consists of 64 members, the other half are nominated by the Government and the justices. There is also a Council of twelve, eight elected and four nominated, this body controls the finances of the city. In the first election of the Corporation, 3,927 ratepayers were entitled to vote, a very small constituency for the second city in the Empire, but only 720 availed themselves of the novel privilege. Of the persons elected

22 were English, 19 Hindus, 17 Parsees, five Mahommedans, and one was a Portuguese. In the Bombay Presidency 168 towns have municipal Corporations; the Madras Presidency has 46 municipal towns; and in Bengal, the North-West Provinces, the Punjab, and Oudh municipal institutions of various kinds have received still further development. The institutions of local government are in fact far more extended in India than in England. If, as we are fond of saying, municipal institutions teach a people the art of self rule, India has every opportunity of learning it. In one matter, however, it has not followed English precedent. The revenue is raised chiefly by *octroi* duties, and this, which is regarded at home as a most obnoxious method of local taxation, is more popular in India than any levying of rates.

Public education is another matter in which the Indian Government is beginning to realise some plans which even in England are regarded as stages of future development. Lord Halifax, then Sir C. Wood, by a despatch in 1854 laid the foundation of a national system of higher, middle, and primary teaching, all completely dovetailed into each other; and this system is now in complete working order throughout India. At its head stand the three Universities of Calcutta, Bombay, and Madras, which "were calmly founded," as Mr. Markham notes, "in the regular way of routine, during the worst time of the mutinies, when our power seemed to be at its lowest ebb." Like the University of London, those of India are examining bodies, with affiliated Colleges all over the country. In the Calcutta University in January, 1873, 242 candidates presented themselves for the degree of Bachelor of Arts, and 126 of them passed. There were at the same time 137 candidates for degrees of Laws, of whom 75 passed and 77 became licentiates. In Civil Engineering one student took a Bachelor's degree, and seven obtained licences while the Calcutta Medical College sent up 52 candidates for licences in Medicine, of whom 25 succeeded. At the Master of Arts examination in the same year eleven students presented themselves for the ordinary degree, of whom five passed; and out of 19 candidates in honours 15 were successful. These are not large results, but they are exceedingly encouraging, and reports somewhat similar come

from the Universities of Bombay and Madras. Next to the Colleges affiliated to these Universities are the high schools in which English is the medium of instruction, and which prepare boys for the matriculation examinations at the Universities, and "a chain of scholarships binds together the University, the Colleges of the High School, as was suggested in the despatch of 1854," and in our own Schools Inquiry Report. There are 179 of these schools in Bengal, with 20,641 scholars, 57 of these are Government schools, 78 are aided, and 44 are entirely independent. Lower than these are the middle-class schools, of which there are 1,374 in Bengal, with 66,545 pupils. About a third of these schools have English classes, the rest are vernacular. These middle schools receive most support from the people themselves; the yearly cost of boy's education being in a Government school eleven rupees twelve annas; in an aided school sixteen rupees three annas. Under the middle schools are the indigenous rural schools, where the vernacular is taught. The chief feature of educational progress in Bengal, noted in the present Report, is the vast increase in these patshalas, or village schools, caused by a new system of Government aid. In March, 1872, there were only 2,719 of these schools; by August, 1873, there were 10,717 patshalas in Bengal, with 255,728 pupils, and there has been a further increase since. We have instanced Bengal as an example of what is being done in the other provinces. There are now in British India alone, excluding Burmah and the native States, 40,700 schools, teaching 1,280,940 scholars at a yearly cost of £758,337. All these, however, are schools for boys; and unhappily there are only 1,640 girls' schools in British India, with 57,000 girls receiving, Mr. Markham says, "some sort of education." At present it has to be confessed that "there is no real demand for the education of women and girls among the natives." Still, thanks to Miss Carpenter, whose "liberal assistance," the Report says, "has enabled the Government to open a new 'female normal school at Hyderabad,' to an American lady, who is not named, and to other ladies, obstacles are being removed, and the Hindus are beginning to seek instruction for their daughters, though the teaching is often given in the Zenana rather than in the school.

The intellectual movement which has thus been stimulated in

India is probably the most beneficent result of English rule. We have done and are doing very much to develop the material resources of the country; but the mental awakening has hitherto sparsely run *pari passu* with the material improvement. Schools of Art and Museums are powerful agents in the diffusion of knowledge; but the growth of scientific and literary societies among the native communities is very justly pointed out as "a very remarkable sign of progress and of intellectual activity which deserves careful attention." There have always been societies of English origin in which natives and Europeans have met on common ground, such as the Bengal Asiatic Society, the Bombay Geographical Society, the Bethune Society, and the Dalhousie Institute. But there are now in all parts of India societies of purely native origin, some literary, and some political. In Bengal there are a "People's Association" and a "Radical League," and the Lieutenant-Governor says of them and of similar organizations that "if not entirely justifying the titles they assume, they are nevertheless an earnest of things to come, and are, on the whole, much to be encouraged. Some of them are already interesting societies, with much reality and substance in them." In Oudh, the cities of Lucknow, Faizabad, and Gonda have each their Reform Club and literary society. There is evidently in all these societies an imitation of English institutions, but they are spontaneously established by the Indian people themselves, and though the statistics respecting them are very incomplete, we are assured that "they are springing into existence in all directions." The literary activity of the natives is also considerable. The number of books published in Bengal in the year 1872-3 was 1,082, but no description of them is given. Of 97 published in the North-West Provinces, 19 were on religion, and more than half were educational works. Religion and poetry are most in request. In Bombay 380 works were published in 1872, of which 332 were original works; 124 of these were poetry, 61 on religion, and 16 on law. Of 387 published in Madras, 187 were original, 144 being on religion, 86 poetry, and 37 on language. Newspapers and magazines are still apparently in the infancy of their development as to circulation. Thirty-six native papers in the North-West Provinces have an average circulation of 253 copies each. There

are 25 daily, weekly, and monthly newspapers in Calcutta, of which 15 are English. The native papers of the capital are edited and written with considerable talent, and in the words of the report, show "excessive freedom of opinion." "They certainly," adds the writer, "are an engine of some power." The vernacular newspapers in the districts, on the other hand, have but little influence. It is interesting to know that of 52 native newspapers in the Madras Presidency, the tone is loyal, though with occasional acrimonious criticism of particular Government measures, and that the topics they principally discussed in 1872-3 were the Municipal Act, compulsory vaccination, the law against infanticide, and Sir Bartle Frere's mission. There are many drawbacks to consider, many dark lines to be put in before the picture of intellectual progress would be a faithful representation of the reality; but on the whole the advance is rapid and great."

FEMALE EDUCATION.

In Sind this movement is in its infancy, but an important step has been taken by the establishment of an English Lady Superintendent in Hyderabad, to train female teachers and to superintend a number of small girls' schools in the city. The expense of this is now sustained partly by the Government and partly by the municipal rates,—a very satisfactory indication of the progress of native opinion in this direction.

"The Hyderabad Female Normal School was opened on the 6th March, 1873. Ten Hindu and four Mahomedan candidates presented themselves for admittance. A few of the candidates were able to read simple words, but they were perfectly ignorant of writing and cyphering. According to the rules laid down by the Deputy Educational Inspector in Sind, none but those who had a slight knowledge of reading, writing and cyphering were

to be admitted. It was however found impossible to secure ten women who could read and write; consequently there was no alternative but to admit women who were unable to read and write.

“Three months after the opening of the School an examination was held by the Inspector for making a selection of Hindu and Mahomedan pupils for the Female Normal School. Six Hindu and two Mahomedan pupils were selected. The majority of the pupils were widows, and were above the age of thirty. A month later two other unmarried Mahomedan girls were admitted. These girls were in advance of the other pupils with respect to reading and writing, but after a few months studying they withdrew,—one to be married and the other to join her father who is attached to one of the regiments stationed at Karacchi. Each pupil receives Rs. 6 per mensem. The following are the subjects which they are required to study during the first twelve months, and in which they have qualified themselves to pass their first annual examination:—Reading, 1st, 2nd and 3rd books in Hindu Sindhi character, and explaining the same; fair handwriting; dictation from 3rd reading book with good orthography; geography of the province of Sind; first four rules of arithmetic and reduction; multiplication tables as far as twenty times by ten; lessons on simple objects. In addition to this they are able to do plain needlework pretty well, and also some Sindhi embroidery. When first told that they were required to pass an examination in the above-named subjects they appeared very much disheartened, and could not understand why it was necessary to study two or three subjects simultaneously. But after a little they promised to make an effort, and overcame what appeared to them an insurmountable difficulty. At the approaching annual examination the pupils of the Female Normal School give promise of acquitting themselves more creditably than the mistresses of the Girls' Schools.

“The Girls' Schools are situated in different parts of the town of Hyderabad. There are altogether nine schools, three of which are attended by Hindu girls, and are under Hindu mistresses. The remaining six are Mahomedan schools; two of them are conducted by Mahomedan mistresses, and the other four are in charge of Mahomedan masters. The children attending the

Hindu schools are the daughters and relatives of respectable Phaders, Mooktiarkars, Kardars, Moonshies, &c. They attend voluntarily, are decently and tidily dressed, and are generally clean. The Mahomedan children attending our schools seem to belong to the poorer classes.

"In some of the Girls' Schools the higher classes are preparing to pass the fourth standard at the annual examination in August next. The subjects for the fourth standard are:—Geography of India, history of Sind, arithmetic as far as vulgar fractions, Æsop's fables, dictation from Æsop's fables, with good orthography and handwriting."

"Calcutta papers speak of the progress hitherto made in the novel experiment of the school for Hindu ladies of family opened a year ago under Miss Akroyd as so considerable as to promise great success in the future. It had been prophesied that no entries would ever be made, that is of pupils of the condition to whom the scheme was intended to apply. There has been no difficulty in this matter, however, as the report now published shows, there having been as many as seventeen at a time in the school, which has only accommodation for twenty-two pupils. Of those at present under Miss Akroyd, four are the wives of Bengal gentlemen who are or have been themselves in England for education, and five young widows, the small remainder being unmarried. There is no attempt at imitating the English finishing school in giving varied accomplishments, some few of the pupils only being taught the piano at a special monthly fee. The attention of the ladies—except of the widows, who study especially to become teachers themselves—is directed mainly to the arts neglected by their sex among the higher castes, of sewing and making their own clothes, and of superintending domestic housework. The disciplinary difficulties predicted for Miss Akroyd's undertaking have proved quite imaginary. The young ladies collected into so new a life have, according to the report, 'by a most creditable industry and perseverance, shown an earnest desire to avail themselves of the opportunities offered, and have also observed the rules with a care and exactness remarkable in those so little accustomed to discipline and routine.'"—*Pall Mall Gazette*.

HIGHER EDUCATION OF WOMEN IN INDIA.—On the 10th of September last a very interesting meeting was held at Alexandra College, Dublin, to bring before its friends and supporters the cause of the sister institution, the Alexandra Native Girls' English Institution in Bombay. The founder of the latter, Judge Manockjee Cursetjee, a Parsee gentleman, and one of the few natives who have risen to high office under the English Government, was introduced by Lord Gough, and gave in excellent English a most interesting account of the battle he has fought for forty years for the education of women in India. He began in the way we could wish to see more generally adopted amongst reformers, by acting out his own precepts, and not only educated his three daughters after the English fashion—obtaining English governesses for them—but allowed them to enter into society like their European sisters, and even to make their own choice in marriage. Of course he was met with the bitterest hostility, and every kind of obloquy, and even insult, was heaped upon him. The kind of objections urged against him have a strangely familiar sound to our ears, for they were only exaggerated forms of those we have so long heard raised against the more liberal education of women in this country. He was accused of trying to turn society topsy-turvy by emancipating women from the seclusion of the *zenana*, of wishing to make men of them, and destroying all the delicacy and modesty of the female character, of flying in the face of all the sacred traditions ordaining the subjection of women; he was mad, he was impious; his daughters themselves would curse the day he had carried them beyond the safe limits of their sex. Nevertheless he persevered; his daughters have married happily and have now daughters of their own whom they are educating on the same principle; and the small class of six held at his own house, which was the utmost he could compass for years, has expanded into the Alexandra Native Girls' Institution, where seventy-three native young ladies are now obtaining an English education, and being trained to take their places as intelligent and cultivated members of society. The foundation of the institution was due to the touching Parsee custom that when a death occurs in a family the chief mourners devote a sum in proportion to their means to some benificent object as a tribute to the memory of the deceased. Mr. Cursetjee, having suffered the terrible loss of

his eldest son, determined, in compliance with this custom, to give towards the foundation of an English school for native girls a sum of 5,000 rupees, and a portion of his own villa for school premises. This sum was raised to 60,000 rupees by the contributions of friends. The Indian Government was induced to promise aid to the amount of £5,000 if an equal sum could be raised by voluntary subscriptions; £4,000 of this have actually been raised, partly by means of a bazaar, held at Bombay in 1869, to which the Queen and the royal family, together with many other royal and noble personages, were large contributors. Mr Cursetjee is now endeavouring to raise the remaining £1,000, necessary to obtain the sum promised by Government, and to place the institution on a permanent footing, and we trust he will not appeal in vain to the friends of women's education in India.

PUNJAB UNIVERSITY COLLEGE.

[From a lecture by Dr Leitner, read before the International Congress of Orientalists in London, September, 1874.]

This institution, which in medicine, law, and literature, preserves Oriental learning, and combines it with European methods and science, was based on the following principles:—

1 The foundation of a National University in the Punjab, implying the development of self-government among the natives in all matters connected with their own education. The first step towards this end was to associate with the officers of government in the control of popular education the donors by whose contributions the proposed university was to be founded, together with the learned men among the natives of the province.

2. The revival of the Study of the Classical Languages of India, viz. Arabic for the Muhammodans, and Sanskrit for the Hindus; thus showing the respect felt by enlightened Europeans for what natives of India consider their highest and most sacred literature; without a knowledge of which it was felt that no real hold upon their minds can ever be obtained by a reformer.

3. The bringing European Science and Education generally within the reach of the masses.—This was to be done by developing the vernaculars of India through their natural sources, the Arabic, Sanskrit, and Persian, and by translating works of interest and of scientific value into those vernaculars.

4. The elevation of the Standard of English education to the level of the reforms which are ever being carried out in Europe, and by studying Languages, History, Philosophy, and Law, on the "Comparative Method" as adapted to the mental disposition of Mahomedans and Hindus respectively. The university was to be not only an examining body, but also a teaching body, differing in this respect from the other three Indian Universities, those of Calcutta, Bombay, and Madras, which merely examine. It was also to be a centre of discussion on all subjects affecting education, and, finally, a matter of peculiar interest to us in Europe, it was to be an academy for the cultivation of archaeological and philological investigations, and for giving a helping hand to European Orientalists, whose inquiries it would advance by popularizing European Oriental learning, and bringing its critical method to bear on the literary labours of native savans.

The Punjab University College, in its present infancy, has 18 teachers in its Oriental college, 3 lecturers in its law school, 10 professors in the affiliated Government Colleges in Arts of Lahore and Delhi, 11 professors and teachers in the admirable Lahore medical school, and a staff of fellows, scholars, and translators. It issues two critical journals, in Arabic and Sanskrit and a vernacular Medical Gazette, besides numerous other publications. For its general purposes alone as an examining and literary body it commands already an endowment of over £35,000 and an annual income of over £4,600. It seeks to adapt, rather than translate, European ideas, and uses throughout the comparative method which your Congress has so strongly recommended. It is in this spirit that I have written my "Philosophical Grammar of Arabic," and the "Sinin-ul-Islam" for the use of Mahomedan priests, which endeavours to show the precise position held by Mahomedan literature and history in the scheme of universal history.

REVIEWS.

A COMMENTARY ON THE TEXT OF THE BHAGAVAT-GÍTÁ, by
HURRYCHUND CHINTAMON. Trübner & Co., London.

The wave of progress has reached India, and is making itself felt in many ways. "Action," as the Commentator of the Bhagaval-Gítá describes progress, has taken deep hold of many of the natives politically, theologically and socially. When we see that reason and enlightenment are allowed by many of high caste to have their due weight in the consideration of subjects of the deepest importance, we cannot but feel that there is a great and noble destiny in store for India already so much endowed.

This cheerful view of the future of India has been vividly presented to us from reading the Introductory Papers by Hurrychund Chintamon in his commentary on the text of the Bhagaval-Gítá. In the essay entitled Theological Progress, after describing "the wonderful progress the intelligent principle in man has been able to work out in the different known sciences," chemistry, agriculture, astronomy and geology, he asks the question, "Why should our reason with regard to this domain (speaking of theology) only be rendered unfruitful? why should it lie, with regard to this only, in a dark and narrow view?" He gives his answer by quoting a verse from a Hindu writer on philosophy:—

"A knot of ignorance binds all men's hearts,

This Action looses, and God's grace imparts."

It is in this spirit he has given his commentary of the great Epic of India. The Bhagaval-Gítá, a philosophical poem divided into three sections, the first purely practical, the second theological, and the third metaphysical, under the form of an allegory, as follows:—

Kavas represents passion; Paindavas, intelligence; Arjuna, mind; Krishna, reason.

We are very sorry our space will not allow us to give extracts from each section. We feel, however, that the one we do give will

sufficiently interest our readers to make them anxious to study thoroughly this beautiful poem.

In chapter second Arjuna, mind, after stating "the true end of existence is so uncertain that I am not sure whether it will not be better to allow passion to prevail over intelligence, what good is it to live if we hurt the feelings of our elders who are against us."

Krishna, reason, answers "The ever-existing God can only be approached by discerning the truth and acting in the path of virtue, every man must himself accomplish his true end, with me as his guide, and persevere after it. O Mind! you must remember this life is a state of probation—a battle-field between the opposing forces of passion and intelligence, and you should not act the coward; there is nothing better for a warrior than a lawful war: it is the best exercise for the spirit to be continually combating matter for truth and waging battle against deceit; for the only path to happiness is the power over passion." This extract is from the commentaries. The text is in many parts very poetical. Mr. Harrychund Chintamon says it is difficult to give an exact date to the Bhagaval-Gitā.

We have received the last number of *The Indian Workman*. It contains articles on *English Cotton Factories*, a subject interesting to India at the present time when successful efforts are being made to establish cotton factories in Bengal and Bombay, and so help, as in Russia, to raise up a middle class of society, and fill up the vacuum created by the decline of indigenous manufactures. A rough drawing and description is given of the Temple of Jugannath. There are articles on *Diamonds* and the *Jamulpur Workshops*, a place near Monghyr, which a quarter of a century ago was the abode of the tiger and the bear, but is now the scene of a cheerful, smiling industry, having workshops which give employment to 2,500 persons, a city is rising in what was for ages a dense jungle. The *Friend of India* thus speaks of this magazine and of other work at Barahanagar:—"We would call attention to some particulars that are given in the epitome in reference to the Barahanagar Institute. Though the undertaking is a local affair,

it may fairly claim the support of the public, the village being the scene of an energetic endeavour to improve and elevate the factory hands who have become so numerous all along the Hoogly. In no place are there so many hundreds employed as at Barahanagar. These factory people, though they are already important in a numerical point of view, are quite a new class in India. Under the influence of systematic and strenuous exertion, combined with good wages, they are rapidly differentiating for good and evil from use-and-wont Hindus. At Barahanagar there are already three night schools, a working men's club and a library. Equally deserving of notice is the publishing office of *The Indian Workman* edited by that true philanthropist, Mr. Sasipada Banerjee. Every month fifteen thousand copies of the journal are struck off, circulated and eagerly read by the mill people and their neighbours, a circumstance full of significance and of happy augury. The Barahanagar Institute will probably be the first working men's hall in India. The building is progressing, but the raising of the walls is not proceeding so rapidly as could be wished, owing to a want of funds. Already 2,200 rupees have been collected, but another 2,200 will be necessary to finish the hall. We would bring the case to the notice of the public-spirited inhabitants of Calcutta."

We have also received a Dacca paper for August, *The Friend of Bengal* (Anglo-Bengali). The chief contents are the speeches of the Governor-General and Lieutenant-Governor. It gives in English an account of the treatment received by the Bishop of Peterborough from a mob because he consecrated a cemetery and dedicated it to a sacred purpose. Our divisions are noticed by Hindus.

. At a meeting of the Council of the Alliance for the Suppression of Intoxicating Drinks, held at Manchester, October 15th, the following resolution was moved by Dr. F. R. Lees :—

“That in tendering hearty greetings to the Hon. General Neal Dow, of Maine, the Hon. Charles K. Landis, of New Jersey, and Baboo Protap C. Mazoomdar, of Calcutta, as distinguished and disinterested cosmopolitan co-workers, the grateful thanks of the Council be presented to each of them, for their valuable testimony and eloquent advocacy in support of the Alliance, and the whole Temperance movement, during their sojourn in this country.”

The Baboo P. C. Mazoomdar was received with cheers as he rose to return thanks for the resolution just passed. This, he said, is not the first time that I have been honoured with the sympathy which Englishmen are never slow to show with every good work done in their own country or elsewhere. Neither is this the first time that I stand before Englishmen and Englishwomen to speak to them of that curse which from their own fatherland has unhappily crossed the ocean to mine. I have often spoken, so long as I have been in this country, on this subject of intemperance, and I am glad to say that I have often been received with that kindness which is characteristic of your people. Most of you are aware that in India the introduction of the civilisation of Europe has brought with it some of those evils which are found here ; and prominent among them is the evil of intemperance. Of course we expect a great deal from your sympathy and your co-operation, but I am aware that no social evil can be removed unless those who suffer from it try to bring about reforms by their own exertions. My friends, therefore, in India have for some time engaged themselves in taking measures to arrest the growth of the vice of intemperance in India. Notable among those friends of mine there is one name that is not unfamiliar to you—the name of Baboo Keshub Chunder Sen. The enthusiasm and the sympathy with which you

received him, have produced their normal effects upon his noble mind. Since his return to India, he, with his friends, has inaugurated a great reform movement, one of the principal objects of which is to petition or memorialise the friends of India to change their present iniquitous liquor policy. Memorials have been presented, liberal promises have been given, and it is to be hoped that those promises shall in the future be fulfilled. But, sir, we do not rest contented merely with the presentation of memorials. Something more active, some effort more personal, some measures appealing more effectively to the feelings of the community, have been found to be necessary; and hence, in connection with this reform association of which I speak to you, there have been lectures delivered throughout all parts of Bengal, in order that people's attention may be drawn to the growth of the evil of intemperance, and in order to draw their attention to the evil that the evil may be removed. Newspapers have also been started, one specially devoted to the subject of checking the intemperance of the country. In that paper we embody all the information we can get hold of on the subject of temperance, and we often, I am glad to say, make use of the materials which are to be found in your own organs in this country. Besides this paper, we also try to bring out a periodical publication with the same object, and our friends, many of the members of this society, go about, and by their personal influence and example try to confirm the good effects which these sober agencies produce. With us in India the temperance movement is not an exclusive movement. In India, in olden time, morality, sobriety, and truth were never separated from each other. The religion of the country has for ever meant the moral life of the nation; and in trying to preach to the people a knowledge of God, our forefathers always tried to preach sobriety, virtue, and purity in life. Acting up to these traditions, we at the present time in India have made our temperance movement not a sectarian or an exclusive movement, but one that is identical with the moral, the religious, and the intellectual development of the whole nation of the Hindus. From our pulpit we preach temperance. Our missionaries, as a rule, have been total abstainers all their lives, and whenever they come and preach the principles of their faith, temperance is a *sine qua non* of

admission into the religious institution to which we belong. Therefore, sir, if religion is at any time destined to conquer the ignorance and superstition of India, temperance shall be associated with religion. If a sound and pure system of moral life is at any time destined to afford a foundation to Indian society and make the Indians what once their forefathers were, abstinence from intoxicating liquor shall go along with that moral life. And I, in my humble capacity as a missionary and a minister of the Bramoo Somaj of India, have combined with my mission the mission of spreading the principles of morality and sobriety. Before Englishmen and English women I have spoken often about the principles of my religion; yet still, wherever I have gone, in whatever city I have been in this great country, I have always spoken to men and women about abstinence from intoxicating liquor, that fatal curse which clings to the civilisation of England. I feel greatly honoured by the sympathy which you show me; and this sympathy I hope to be able to communicate to my people, and it shall confirm them, and it shall give them greater perseverance in spreading those principles to which you are devoted in this country, which must one day crush immorality, intemperance, and the fatal adhesion of misguided men to the poison and the curse of alcohol. Let us, therefore, work in this cause—yourselves in England, ourselves in India—to further the interests of temperance. With these few words I shall resume my seat.

ENGLISH INTELLIGENCE.

THE INDIA MUSEUM.—The India Museum will be arranged by an efficient staff. Dr. J. Forbes Watson, whose reports have attracted attention outside of an exclusively Indian circle, retains his appointment of Chief Reporter on the Products of India, and becomes Director of the Museum. The appointment of Assistant Reporter on the Products of India and Curator of the Museum has been conferred on Dr. Birdwood. This gentleman

has filled many important posts in India, and in particular that of honorary secretary in Bombay to the Royal Asiatic Society. By his care the Royal Victoria Gardens were established at Bombay, and he also acted as honorary secretary to the committee of native gentlemen who founded the Victoria and Albert Museum in commemoration of the transfer of the Government of India from the East India Company to her Majesty. Mr. Moore, Dr. Cooke, and Lieutenant Royle—each of whom has made his mark in the scientific world—have received appointments as assistant curators.

Our native readers will be interested in seeing the following touching anecdotes of the Queen, which have appeared in the English papers. We regret that want of space has caused their delay, but we are sure that they will be welcome:—

HER MAJESTY AND THE WOUNDED SERGEANT.

A striking illustration of the deep interest which her Majesty takes in her subjects occurred during the recent royal visit to the wounded of the Ashantee campaign, at Netley Hospital. A Sergeant-Major of the 42nd Highlanders, who was wounded at the battle of Amoaful, and to whom her Majesty was introduced writes home to his friends at Kinross, describing the interview as follows:—"As you would see from the newspapers, her Majesty paid a visit to Netley Hospital. Her Majesty chatted a few minutes with me, and made kind inquiries about me. The doctor told her how I had been in the Crimean and Indian campaigns, and on hearing my story her Majesty burst into tears. She introduced me to her youngest son and daughter, who were present, and they were as much affected as their noble mother. Next day I received from Osborne a copy of 'Leaves from my Journal in the Highlands,' with the following inscription in the Queen's own handwriting:—'Presented to Sergt.-Major John Barclay, 42nd Highlanders.—VICTORIA R.—Osborne, 17th April, 1874.'"

THE QUEEN ON CRUELTY TO ANIMALS.—The jubilee meeting of the Royal Society for the Prevention of Cruelty to Animals was

held on June 22nd, when the president (Lord Harrowby) announced that he had received the following letter from the Queen, through Sir Thomas Biddulph :—"My dear Lord,—The Queen has commanded me to address you, as President of the Society for the Prevention of Cruelty to Animals, on the occasion of the assembly in this country of the foreign delegates connected with your association and of the jubilee of the society, to request you to give expression publicly to Her Majesty's warm interest in the success of the efforts which are being made at home and abroad for the purpose of diminishing the cruelties practised on dumb animals. The Queen hears and reads with horror of the sufferings which the brute creation often undergo from the thoughtlessness of the ignorant, and she fears also sometimes from experiments in the pursuit of science. For the removal of the former the Queen trusts much to the progress of education, and in regard to the pursuit of science she hopes that the entire advantage of those anæsthetic discoveries from which man has derived so much benefit himself in the alleviation of suffering may be fully extended to the lower animals. Her Majesty rejoices that the society awakens the interest of the young by the presentation of prizes for essays connected with the subject, and hears with gratification that her son and daughter-in-law have shown their interest by distributing the prizes. Her Majesty begs to announce a donation of £100 to the funds of the society." When his lordship had concluded the reading of the letter, the organ played "God save the Queen," the entire audience standing. The pupils to whom prizes were to be presented were then introduced, and each received a handsomely bound book and certificate from the hands of the Duchess of Edinburgh. Some of the prizetakers were so young as eight years, others had reached the age of twenty. The Duke of Edinburgh in the course of a short speech, said :—"I think I need add no words to the letter which was read to you by your president from the Queen to assure you of the concern all the members of her family feel in the welfare of dumb animals, and to encourage the exertions we should make to render them our friends and to show them all the kindness in our power."

INDIAN INTELLIGENCE.

The contributors to the boxes sent to India for the encouragement of female improvement, will be pleased to see that their kind gifts have a much wider influence than the particular place to which they are sent. We have received by this mail the following copy of a letter addressed to Babu Sasipada Banerjee, Barahanagar :—

Dacca, 30th Nov., 1874.

DEAR SIR,—In the name of the Philanthropic Society of Dacca, of which I am the president, I beg to thank you for your great kindness to the Adult Female and Dacca Girls' Schools in sending the excellent presents we lately received, consisting of a scrap book, some other books, some wool-work for patterns, some beautiful pictures of flowers, and various other useful articles for our girls.

The things you have sent will be of the greatest use, and we are much encouraged by your sympathy and kindness. Again thanking you in the name of the Philanthropic Society of Dacca,

I remain yours very truly,

W. B. LIVINGSTONE.

PERSONAL INTELLIGENCE.

Mr. Prosunna Kumâr Rây obtained Honours in two subjects when he recently took his B.A. degree in the University of London. (Logic and Mental Philosophy, and Geology).

Mr. A. Chatterjea has passed in the First B. Sc. Exam. in the University of Edinburgh.

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BABU SASIPADA BANERJEE has kindly undertaken to be the Agent of the Association in Bengal. He will supply the Journal, and remit all subscriptions to the Treasurer, Lewis Fry, Esq., who will acknowledge them in the next Journal. Communications to be addressed to him,

: BABU SASIPADA BANERJEE,

Sub-Registrar, Barahanagar,
North of Calcutta.

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WE are happy to present to our readers in this number of the Journal extracts from a very important paper, read at the Social Science Association at Glasgow, by Mr. Woodrow, Senior Inspector of Schools in Bengal, on the importance of Physical Training in the Colleges and Schools in India. This educational system of India, planned and executed by the British Government, is one of which we may well be proud and every educated native of that country who visits our shores is himself a living testimony to its excellence. Those who are unacquainted with what has been done to introduce Western civilization and thought into India, and to impart to its sons all the treasures of English education which we ourselves possess, may well feel astonished at hearing natives of so remote a country speak in public with a fluency and a perfect acquaintance with our language, far superior to many born in England. But it is becoming evident that something more than this is required. The system of education which was arranged for India, was founded on what was then considered good in

England;—it was modified indeed to meet the different requirements of the country with regard to the study of languages, but it was based on the same general idea, that is, of developing the intellectual powers only. These form however only one portion of the whole being. True education should embrace all the faculties and powers which the Creator has given us. In our islands the home supplies a large part, and that the most valuable one, of those influences which form the character. The school boy, and even the advanced student of our colleges and universities, requires no stimulus to induce him to engage in such athletic sports as develop and strengthen the physical powers, while the tastes and pleasures of refined society awaken the æsthetic talents, and help to complete the true development of the British youth. In India the position of the rising generation is unhappily very different. The homes do not give that preparatory training which is so great an advantage to young English boys;—there is no desire among them for that physical development which would make athletic exercises a delight, and society does not present those attractions of a refining æsthetic nature which would excite the latent powers of the young. Besides all this, though in some parts of the country a few attempts are being made in the principal cities to afford instructive recreation to the young, yet there are seldom to be found, if indeed that is ever the case, those Museums, Athenæums, Lecture Halls, not to speak of the endless exhibitions and institutions, to be found in our own capital, which draw forth the faculties of the young, and awaken in them a thirst for useful knowledge. The present system of Government education in India has a tendency to give an exclusive and excessive stimulus to the intellectual powers alone of the young Hindu, and thus to defeat to some extent the very object for which it is intended,

—the improvement of the nation. In Calcutta, where the educational system is very highly developed, an experienced native educator complained in his address to the Bengal Social Science Association, that "the mind of the student is overlaid with such an immense quantity of undigested learning, that little or no room is left for its unfettered action." The mental strain caused by long hours of study, is not, as in England, relieved by physical action. Nowhere, probably, do we ever hear of games, or athletic sports or gymnastic exercises among the students or the high schools and colleges. The usual hours of school, from ten to four, with an hour's recess, being in the hottest part of the day, would render these impossible in the interval of school, while the bodily lassitude caused by long intellectual effort prevents any inclination for exercise in the cool mornings or evenings. This distaste for physical exertion is of course attributable in part to the climate; also to peculiarity in the race, as well as to native prejudice against what is regarded as undignified; these are not, however, insurmountable difficulties. We rejoice that a successful effort has been made by Sir George Campbell to introduce gymnastic and athletic exercises in India. They need not interfere with mental development, but will rather improve it. We have heard from a successful Cambridge graduate, who is enthusiastic in boat racing and other physical exercises, that when engaged in preparation for competition in them, though he could not study so long every day, perhaps six hours instead of eight, the work he did in the six was of a better quality than what he had done in the eight at other times. Similar results will be found in other cases where the experiment is fairly tried.

ON THE EXPEDIENCY OF THE INTRODUCTION OF TESTS FOR PHYSICAL TRAINING INTO THE PRESENT SYSTEM OF COMPETITIVE EXAMINATION FOR THE ARMY, NAVY, AND INDUSTRIAL SERVICE.—BY HENRY WOODROW, ESQ., M.A.

* * *

"The two objects of this paper are—first, to describe the competitive examination in physical training which was introduced by Sir George Campbell into the system of selection for the subordinate Civil Service of Bengal; and secondly, to urge the expediency of its extension to the competitive examinations in London for the higher Indian Civil Service and for the Army and Navy.

"In 1872 Sir George Campbell, the then Lieutenant-Governor of Bengal, issued instructions for the establishment of Civil Service colleges. The standard on admission to the colleges was that of entrance to the University of Calcutta, which is about on a par with the matriculation standard of the London University. A knowledge of one of the vernacular languages was necessary.

"In these colleges instruction was ordered to be given in riding and gymnastics, in surveying and drawing, and in law and modern science. The choice of subjects was dictated by the political necessities of the country. It had reference to the requirements of the public service, to the previous training in schools, and to the physique of the people.

"The Lieutenant-Governorship of Bengal contained till lately the provinces of Bengal, Behar and Orissa, the valley of Assam, 500 miles in length, and the hill tracts of Chota Nagpore on the west, and of Chittagong on the east.

"The inhabitants of these several districts differ from each other in language, features, and national customs. I may mention here that India contains nations as distinct in language and customs as the nations of Europe, and this fact explains how it happens that a description of the national customs in one part of India may

be quite inapplicable to another part, and that a statement which is true of one nationality may be untrue of another.

"Bengal, Behar and Orissa, with their outlying dependencies, contain an area of 248,000 square miles, and a population of 66,500,000 inhabitants. The Bengali language is spoken by about half this population; Hindustani, or Hindi, or Uriya, or some other language, is spoken by nearly all the remaining half; English is not understood by even 1,000,000. Hence the necessity of insisting on a knowledge of some vernacular language.

"The climate, owing to the numerous rivers and sheets of water in the delta, is damp, sometimes even to saturation. The country also is hot, lying as it does partly within the tropics. Heat and moisture form a vapour bath in a considerable portion of Bengal during the months of July, August, September and a part of October. Such a climate is prejudicial to the development of muscular fibre, and the majority of the Bengalis have, in consequence, a feeble physique. As they hold their own among the nations of India, though for a thousand ages they have been a conquered people, the Darwinian theory would lead us to suppose that they make up in intellect for their deficiency in physical strength, and such indeed is the case. They cannot compete with the stalwart men of the north-western provinces in thews and sinews, but they are vastly superior to them in brains. For sedentary work, requiring intelligence and steady application, there is no nation in the world superior to the Bengali. Sir George Campbell determined that in the Civil Service colleges those subjects should be taught in which the Bengali was least efficient, and consequently attention was given to gymnastic exercises, by which physical strength might be developed.

"Supervision is good for every man, though it is not much liked. It is especially needed in Bengal, where public opinion, except in the large towns is weak, and where an official of feeble physique is tempted to neglect duties which require active exertion, exposure to the sun, and the endurance of fatigue. In a country where roads are few, adequate supervision over subordinates would imply the power and will to see them at their work, as well as the ability to test the quality of the work. The head of a district should therefore be ubiquitous, for if he stays at his desk he may be certain that duties will be neglected by his subordinates.

"Sir Alexander Grant said that an inspector of schools should be able to ride, with ease, his twenty miles before breakfast, and do a hard day's work after that meal. In the discharge of my work as an inspector of schools I have had to ride, without resting, a distance requiring five relays of horses; but if this power to withstand fatigue is requisite for an inspector of schools, it is even more requisite for magistrates, whether subordinate or chief, entrusted with the administration of a district.

"In India false evidence is constantly fabricated, and intelligent natives are lost in astonishment that our courts of justice should depend so much on the statement of witnesses whose trade is perjury, and so little on the evidence of circumstances which cannot lie, and on trustworthy information obtained by the judge or jury out of court. If a riot, murder, or burglary occur in a district, the investigation by the police superintendent or magistrate should be prompt and on the spot, or justice is likely to miscarry, yet such an investigation can be made only by an officer who is a good horseman. The delay that arises in collecting men to carry a palanquin for forty or fifty miles gives time to the interested parties to hush up the matter, or to direct inquiry into the wrong channel; hence riding is an essential qualification for the public servant in India, and Sir George Campbell marked it as one of the subjects to count in the competitive examination.

"A committee was appointed by Sir George Campbell in 1872 to arrange the details of his plan. It consisted of the Secretary of Government, the Hon. Charles Bernard, the Principal of the Hooghly College, Mr. R. Thwaytes, and the Director of Public Instruction, in which appointment I was then temporarily officiating. Our first scheme was somewhat too elaborate and expensive for immediate adoption, but it was modified, and the college classes opened in July, 1872.

"No greater innovation on established notions could be conceived than an examination for Bengalis in riding or gymnastics.

"Bengali gentlemen, some years ago, thought it derogatory to their dignity to ride or even to walk any distance. In a great school near Calcutta an application was once made to me for the dismissal of the schoolmaster, because he ridiculed some boys by asking them whether they had feet like Chinese ladies. It appeared

on inquiry, that the boys said it was ungentlemanly to incur fatigue, and that no one but a coolie would walk three miles.

"Such were the notions current fifteen years ago, but they have gradually given place to more healthy ideas.

"His Excellency the Viceroy, and the Lieutenant-Governor went to Hooghly to see the progress which had been made in the experiment, and were astonished at the success attained. The gymnastics were done really well, the riding was fair, and the feats of vaulting and of climbing the loose rope would have been creditable even to English athletes. In 1873 the award of marks for riding and athletic exercises was determined satisfactorily. The list in order of merit was brought out, and for the first time in India, perhaps even in the world during modern ages, physical training counted with mental attainments in determining a candidate's place among the competitors for Government service. The examinations in 1874 were likewise successful. Sir George Campbell, in his Administration Report of the Government of Bengal, thus describes the object and progress of the scheme (Report for 1871-72, page 80) :—

"The Lieutenant-Governor has required candidates for the public service to pass certain tests in addition to the literary tests supplied by the university examination, and by opening the door very wide to many competitors he hopes to obtain a selection of very capable men for high office which will elevate the position of their countrymen.

"The scheme of the examination may be briefly stated as follows :—Candidates receive permission to present themselves for examination in accordance with certain rules as to previous education, service under Government in other capacities, and so on. By every candidate a certificate of character must be produced, as also a medical certificate of fitness for employ in any portion of Bengal. Candidates for appointments of over 100 rs. a month must show that they can ride at least twelve miles at a rapid pace ; candidates for inferior posts must have similar qualifications, or be able to walk twelve miles within three hours and a half without difficulty or prostration. Good character, health and physical energy being thus secured, the first test applied is to ascertain whether candidates educated in the modern fashion possess an adequate knowledge of

English, or, in the case of other candidates, whether their vernacular education is thorough and good. From the English examination all who have passed a university examination are exempt. Then comes examination in those subjects which are compulsory upon all—(1) vernacular, and (2) the elements of drawing, surveying and engineering. Law, elementary botany, and chemistry and gymnastics are optional subjects ; but no one failing to pass in law can get an appointment over 100 rs. a month, and no one failing to pass in botany and chemistry can be appointed to the opium department. The law examination is, in all cases, of a practical character, relating to those branches of the law which are necessary to executive officers, and in the case of candidates for opium appointments is confined to the acts and rules bearing on that department.

“ ‘It is announced that candidates who pass these examinations will have a preference for appointments, but they are not promised appointments. A power of selection from among the passed candidates is reserved to the Government and the superior local officers.

“ ‘Classes for teaching the prescribed subjects have been opened in the principal schools and colleges, and a Civil Service College has been established at Hooghly. The Lieutenant-Governor, on recently visiting that institution, was much pleased with its progress, and was especially struck by the hearty and successful way in which the native students seem to have taken to gymnastics. He believes that at no school in England could more have been done in that way in so short a time.’

“ At page 258 the subject is again referred to in these words :—
‘It had seemed to the Lieutenant-Governor, that Bengalis, acute and industrious as they certainly were, had not of late years cultivated those powers of body which are required in a successful executive officer in a country like India. He therefore prescribed riding as a necessary qualification for the higher, and riding or walking for the lower, grades of the native Civil Service. At the first examination, held in February 1872, only twenty candidates passed the Civil Service examination. All these men very shortly were appointed to vacancies in the higher branch of the native Civil Service. For the training of future candidates for these

examinations Civil Service classes were opened at the Hooghly and Patna colleges, teaching engineering, surveying, chemistry, botany, and riding. A large number of students and of candidates for the public service at once joined these classes.

“‘With a view of inducing Bengali students to cultivate their physical powers, and thus to counteract the effect which excessive and unremitting study certainly exercises on a considerable number of Bengali students, gymnasia were opened during 1871-72 at the Dacca, Hooghly, and Patna colleges, and at one or more aided colleges. A teacher of gymnastics was allowed to each gymnasium, who will instruct the students how to make the best use of the appliances which have been furnished. Teachers of riding and ponies for the riding school have been attached to the Hooghly Civil Service classes.’

“In the Bengal Administration Report for 1872-3, Sir George Campbell gives further notice of the progress of the experiment to the end of last year. At page 48 he says :—

“‘The teaching of gymnastics has also been introduced into our colleges and some of our schools with extraordinary success. The Lieutenant-Governor thought that exercises of this kind were of all things best calculated to supply to the Bengali what was most wanting to him, but he hardly hoped that gymnastic teaching would be accepted with much readiness at first. It proves, however, that the Bengali youth have shown a most ready appreciation of, and a real aptitude for, these exercises. Sir George Campbell believes that at no European school could better performers be found, and he is very sanguine that we have discovered the means of inducing these native youths to take a pride in physical energy, activity, and endurance. The Bengali intellect is acute; these physical qualities were the great want, and if such qualities are generally acquired the Bengali race may have a great future before it. For Government employment especially physical qualities are very important, and such qualifications have been much insisted on. There has been some disposition to ridicule the rules which require young candidates for the native Civil Service to ride twelve miles at a rapid pace and in a successful manner, or to walk twelve miles in three and a half hours without difficulty or prostration ;

but Sir George Campbell fully believes that such tests are good and necessary tests, and that he cannot do a greater kindness to the natives of Bengal than by holding out to them such standards by which they may gradually fit themselves to emulate Europeans.' "

Mr. Woodrow closes this part of the subject with stating that the present Lieutenant-Governor, Sir Richard Temple, P.C.S.I., has already evinced an active interest in the encouragement of manly exercises.

LECTURE BY KÁVASJI MERVANJÍ SHROFF, ESQ., B.A.,
OF BOMBAY.

Mr. Shroff delivered a very interesting lecture in Bristol on January 12th, on his return to that city from a lecturing tour in the United States. The subjects treated by him were : The knowledge of Indian affairs which Englishmen in England should possess ; the conquest of India and the formation and the abolition of the East India Company ; the necessity of a Representative Government in India ; the wonderful changes introduced in India through the diffusion of English literature and science ; and the neglected state of female education. We are sorry our space will not allow us to give more of the lecture than the following extracts.

After referring to the mooted question whether the possession of India is to be esteemed by England a treasure or a source of weakness to the mother country, he says :—

"As India has derived incalculable benefits from the British rule, Britain too does not stand without her compensation, for let me

remind you that India contributes ten millions annually in cash to the resources of Great Britain, besides imports to the value of upwards of thirty millions ; consuming exports from this country to the value of upwards of twenty-two millions ; that she supplies the pay of seventy thousand British officers and soldiers, besides a vast host of British subjects engaged in the civil administration of the country. Such of you as are desirous of obtaining detailed information on this head, I refer to the paper read by Mr. Dadabhay-Nowroji, in 1871, at the East India Association."

We cannot resist giving his glowing account of the past of India.

"Let us not forget that when this island was in a state of utter barbarity, when her inhabitants painted their bodies, and when they were subjected to the foreign yoke, India appeared to the imagination of the Western world as adorned with whatever was most splendid and gorgeous ; glittering as it were with gold and gems, and redolent of fragrance and delicious odours. Though there may have been in these magnificent conceptions something romantic, still India forms unquestionably one of the most remarkable regions that exist on the surface of the globe. The varied grandeur of its scenery, and the rich productions of its soil, are scarcely equalled in any other country. It is extremely probable that it was, if not the first, at least one of the earliest seats of civilization, laws, arts and of all the improvements of social life. These, it is true, have at no period attained to the same pitch of advancement as among Europeans ; but they have nevertheless been developed in very original forms, displaying human nature under the most striking and singular aspects. It is also extremely probable that India was the seat of 'those grand old progenitors of ours, the great sages of the ancient world, who on the plains of India were in their time leaders of thought, and movers of public opinion in their world, and who have left a name for wisdom and philosophy which has survived the history of upwards of twenty centuries.' It is also extremely probable that India possessed in ancient times a complete system of philosophy, logic, astronomy, theology, &c. ; that in the middle ages an extensive commerce with India was still maintained through the ports of Egypt and

the Red Sea ; and its precious produce imported into Europe by the merchants of Venice confirmed the popular opinion of its high refinement and its vast wealth ; that India is of an extremely diversified aspect, and comprehends within its bounds all the varieties of climate, of soil and of natural scenery, from the bare and naked rock, and lofty mountain buried under the eternal snows, to the low and fertile plain scorched by the tropical sun. India is twelve times as large as England, with a population of 191 millions, speaking twenty different languages. Thus it is easy to form at least some conception of the vastness and importance of the country of which you are governors ; but every body must admit that it is a difficult thing to rule 191 millions of people, with endless diversities of languages, dialects, customs, manners, and religious institutions."

The amount of the present educational work and its effects will prove very satisfactory to all who have taken any interest in the welfare of India, and must be an incentive to further efforts to extend educational opportunities to native Indians.

"It has been generally remarked that, if the English were to quit India to-morrow, there would be no memorial nor vestige left of their sojourn in that land. But so it would not be. There have been imprinted broad, deep marks of good, which can never be effaced. Doubtless there are defects in what Englishmen have done for India ; but of necessity there are such in all human institutions, and ever will be to the end. Besides the introduction of railway, telegraph, tramway, steam-communication, gas-light, and the construction and erection of long canals and stately edifices, and innumerable other comforts of life, the incalculable good conferred upon India by the English is the spread of English education throughout the length and breadth of the vast continent ; and thousands of my countrymen have learnt to appreciate English literature and English science. Of course at first it was a difficult thing to lay the foundation of English education ; because the people would not give up the long-rooted habits. But when they gradually found that it was advantageous in a pecuniary

point of view, they unhesitatingly began to send in their sons to English schools ; and now they attach so considerable importance to English education that, in some of the large towns of India, they consider it a disgraceful thing in a young man of middle class not only if he does not know to read and write English, but if he is not matriculated. It has of late become a care and anxiety of every parent to educate his child, and this desire for education has been carried to an imprudent extreme ; and I am glad to say that in my city there are hundreds of young men going with the long tails of B.A., M.A., LL.B., and I know not with how many other degrees and diplomas, but practically of no use whatsoever. Various plans in the beginning had been proposed and adopted by the rulers to educate the people. In the earlier founded Colleges the studies were purely oriental ; in those subsequently established they are European. The preservation of the native learning was also the avowed object of the rulers, who from the beginning of their task very prudently, and carefully, and fortunately for India, imitating the American admirable system, confined their efforts to the spread of secular education only, leaving the religious to the various communities. But the scheme of imparting knowledge through the medium of oriental languages proved unsuccessful ; and in 1835 the Government of India passed a resolution substituting the English for the oriental system of education. The new plan offers to the native students a complete education in philosophy, science and literature, through the medium of the English language ; it introduces him to the entire range of sciences and literature, so far as he is able to receive it, the limit being that alone fixed by nature in regard to his own capacity. For a long time the annual State expenditure was allowed to towns only for the maintenance of High Schools and Colleges, till that famous despatch of 1854 withdrew a part of the expenditure and devoted it to the nobler purpose of giving the benefit of education to the masses by establishing elementary schools in villages. Since that time schools and colleges have multiplied on all sides. There are at present upwards of 75,000 schools in the whole of India, and 1½ millions of pupils. Under the provision of the charter of 1854, Universities were established in the Presidency Towns, and they have since flourished most rapidly and gloriously. Referring to

the records of the Bombay University, for instance, this year there were 990 candidates for the entrance examination, 55 for B.A., 8 for M.A., 7 for LL.B., 8 for L.M., 11 for L.C.E., and so forth. The results of the Calcutta and Madras Universities I am not furnished with at present, but they have been more satisfactory than those of Bombay. I must confess that these Universities have since worked marvellous changes. In a land where perhaps only fifty years ago a few hundreds of people only had a smattering of English, there are now men with high University education, who continue and will continue to exercise a considerable influence over their countrymen. We have natives all highly educated in various departments of learning. We have in India native judges of the high courts and other inferior courts; we have native magistrates, barristers, attorneys, physicians, engineers; we have even professors of English literature, law, history, philosophy, mathematics, physics, oriental languages; we have as well a number of public speakers whose oratorical powers many of you might reasonably envy; we have a number of journalists, and a large number of good English writers among us. There are thousands of admirers of the works of Edmund Burke and Lord Macaulay, of Francis Bacon and Sir Isaac Newton, in my country. 'And besides these,' in words of a fellow citizen of mine, 'There has now sprung up in India a class of men who without purse or power are more influential than the greatest warriors in ancient days; men whose power is only in the evocation of the breath or the stroke of the pen; a class of men moral in tone, vigorous in character, intellectual in attainments, in whom centre the hopes of families of the entire nation, of the futurity itself. These are destined to convert the whole country into a moral, healthy, and vigorous thing, to dispel its present darkness, and bring forth light; and all these are created in India by the advent of English rule, English civilization, English literature, science and art.'

We will conclude our extracts by giving what Mr. Shroff thinks Government ought to do in regard to female education.

"Here another responsibility falls on the British Government, and female education in India ought to receive from you the best

attention it is possible for you to bestow upon the subject. English education has to a certain extent made the people of India miserable by tending to separate the sexes. In educating one section of the community you add to the suffering of the nation. But if you educate both the sexes, you will certainly bring them together in the path of enlightenment and reform, and make them both happy. Many of you have heard of the philanthropic efforts in India of that kind-hearted and benevolent lady Miss Mary Carpenter, who has by this time immortalized her name throughout the length and breadth of India. I dare say some of the ladies present here will soon follow her example. Much good could be done to India as regards female education if a score of such benevolent and tender-hearted ladies voluntarily undertake the task of personally diffusing in that distant land enlightenment, civilization, and reform among their less fortunate Indian sisters, and there carry on a mission of love. The great hindrance to the furtherance of this noble cause is the want of female teachers, which desideratum will be soon supplied by the spontaneous services of a handful of ladies of this country. Of course female education is already begun; girls receive education in vernacular and English in some towns of the empire; but yet much remains to be done, and the want of female education is felt day by day the more because, as I have shown, the young men of India are highly educated, but young women are in a state of utter ignorance. Then there can be no harmony. Take for instance a young man of 23, having passed his Master of Arts examination, going into the world with head full of conic sections, of the complete system of Mills's Logic and Political Economy, of the poetry of ancient and modern English poets, thinking of the admirable working of the English constitution, and be moaning over the neglected state of the Indian Empire, and stretching in a moment his thoughts from China to Peru, consider a young man with this intellectual attainments when he is married to a young girl in whose case 'ignorance is bliss,' and whose thoughts hardly extend beyond the street in which her house stands. Unquestionably in many cases these young girls prove worthy wives, possessing the intelligence with which they are endowed by nature, and bringing with them a little enlightenment too, produced by the

surrounding influence, yet the pair is seldom happy. The husband finding it useless to exercise his pedantry in the presence of his ignorant wife, generally has recourse to the society of his male friends to pass his leisure hours ; while the wife, finding his society uncongenial to her taste, often mingles with the equally ignorant women of the household. Mutual negligence ensues, and social happiness is greatly marred. Such are the results produced by the education of boys and non-education of girls. If you educate men, let education be proportionately spread among women also ; or bring down men to the level of women as regards intellectual culture. I hope you are convinced of the importance of female education in India, and I trust my appeal to the ladies of the audience will not be vain."

We are glad to find that Mr. Shroff, as a lecturer, has met with a very good reception in America, and that he intends returning from Bombay in a few months to deliver another series of lectures ; we hope that he will not neglect to study Great Britain thoroughly before he again returns to Bombay, and that he will carry out his intention of being present at the Congress of the British Association at Bristol in August, and of the Social Science Association at Brighton in October. Both of these Congresses present admirable opportunities for learning what is being done in our country in both departments.

REVIEW.

FOLK LORE AND FAIRY TALES, by W. A. LEONARD. ARROW-SMITH, Bristol.

Few things show the tendency of the thought of the present age more than the way in which writers discuss such subjects as "Folk Lore and Fairy Tales." Thoughtful writers especially cannot rest satisfied with a surface view of them, and they are encouraged by the reception given to them by a large and

increasing class of readers to treat them philosophically. Very different was the treatment these interesting legends received until very recently. Formerly when given to the public it was more to afford readers an amusing turn than to illustrate as now is done most important questions relating to the origin of races and the growth of languages. The research which is now made to elucidate their full meaning has already cleared up many difficult questions. We are glad to find that Mr. Leonard has thus treated these stories, which have come to us from long, long ages, and that he has proved himself a worthy disciple in his "Folk Lore and Fairy Tales" of the most learned men to whom he refers at the commencement of his interesting volume, who, both here and in Germany, have devoted much time and trouble to the collection of nursery tales, old wives' fables and folk lore.

We have been much interested with the way in which Mr. Leonard has treated them; the only fault we have to find with his volume is its want of quantity. We rose from its perusal like a man who had *tasted* a good dinner, but who had not had sufficient to satisfy his appetite. We feel sure that many of his readers will not rest satisfied with what he has provided for them, but will receive an incentive to study with more zest the large number of legends of a similar kind in other works illustrative of the early history of the world.

When studied as to their origin the simplest even of these stories convey deep truths, and hence repay careful thought and study. For example take the following, we give it in preference to others more interesting and more apparent in their application, to prove how much may be gathered of real value even from these which at first sight appear to afford little encouragement to research:—

"The Hindus shall furnish us with the story of Punchkin. A rajah had seven daughters, but his wife dying, he married a

woman who so persecuted these girls that they ran away. They were met by seven sons of a neighbouring king who married them. Some little time after the seven brothers went on a journey one after the other, and did not return. One day as Balna, the youngest of the princesses, was rocking her baby boy in his cradle a man came in and wanted her to marry him. She refused, whereupon the man turned her into a dog, and led her away. When the boy grew up and heard the story of the disappearance of his mother, and of his uncles and aunts, he resolved to go in search of them. He discovered that the magician, Punchkin, had turned them into stone; he found out, too, that in a distant jungle there grew a circle of palm trees, and in the centre stood six jars full of water; below the sixth jar was a cage, and in the cage a green parrot; if the parrot was seized he could compel Punchkin to restore to life his father and uncles and aunts, while if the parrot was killed Punchkin himself would die. After sundry adventures Balna's son reached the jungle and secured the parrot, and after compelling the magician to restore all his victims to life, he wrung the bird's neck, when Punchkin twisted himself round, and with a fearful groan, died.

"Such tales as these seem very silly, though to childhood they are, of course, very delightful. There is, however, no reason why they should not be regarded even by us with intense interest. These stories do but illustrate in a most truthful manner the early speculations of our race as to the cause of things; they also show how each phrase became the germ of a new story, so soon as the mind lost its hold on the original force of the words. In this particular story the turning of the princesses into stone does but represent the sleep of winter. Balna is the earth, who will not marry the winter,—that is, the earth is barren in winter time. Her child is the sun, who gradually gets stronger and stronger as winter changes into spring, until at length he is able entirely to overcome the power of the cold, and to restore vegetable and animal life to the fullness of enjoyment."

ENGLISH INTELLIGENCE.

THE IMPROVEMENT OF INDIA.—Last night a conference in connection with the Indian Section of the Society of Arts was held at their rooms, John Street, Adelphi. The opening address was delivered by Sir G. Campbell, and the purport of it was to point out the objects to which efforts for the improvement of India should be directed. Sir George on taking the chair said that England occupied a peculiar position in regard to India. In England they depended rather on the people than on institutions, whilst in India the people were more inclined to depend on the aid and support of Government than on themselves. In such circumstances, it was possible for them to confer many benefits on India, and to do much for the good of the people. At present there was vast room for improvement there. There was vast room for improvement in respect of agriculture, the arts, and in other departments of life, in everything, perhaps, with the exception of engineering works. But little had been done by them for India, whilst it was incumbent on them to do very much. Legal and moral improvements were assisted by the Social Science Association and other societies, but in regard to material improvement, India had very little aid, and for that she must depend, he believed, on the Society of Arts. As they were aware, he had great practical experience of India, and he did what he could to introduce improvements in that country, but he had met with great difficulties indeed. He found it difficult to get men with the necessary knowledge of India to carry out the proposed improvements. Men who were acquainted with European agriculture were not fitted to conduct the agricultural peculiarities of India. Practically it was found that the natives knew more of what India wanted than agricultural professors. They had had complete control of India for now more than 100 years, but he must confess that they had not introduced any considerable improvement in agriculture of a practical character. Yet the natives of India were not wanting in

industry and skill ; they were fitted for improvements in arts and manufactures, and in everything which required skill of hand and steadiness of head. India had not exceeded its means of subsistence, but its population was vastly increasing, and as that population would press on the means of subsistence, it was their duty to open up every means of increasing its production. It was impossible for India to feed her own population, to pay for our manufactures, and sustain an annual drain of between £13,000,000 and £14,000,000 for services performed, if its means of production were not increased. Sir G. Campbell then directed attention to the various points on which improvement could be effected, and in doing so referred to agriculture, the breed of cattle, which was deteriorating, irrigation, drainage, improved manures, indigo culture, which was a European introduction, potatoe culture, opium, cotton, flax, silk, sugar, tobacco, tea, coffee, the cultivation of waste lands, which should not be abandoned to land-jobbers and land-jobbing modes, cinchona, jute, indiarubber, mineral products, manufactures, &c. Sir George deprecated any policy that would sacrifice the people of India to the manufactures of Manchester and Dundee, and said that the true policy was one that would not fear or flatter one or the other. He hoped that he had opened enough to occupy their time during the next session. In conclusion, Sir G. Campbell referred to the extension of education in India, but to make that education of real value, modes of applying it in the way of material production and improvement must be opened up, and resumed his seat amidst loud cheers. Mr. A. Cassels, Dr. Burn, Mr. Hyde Clarke, Mr Ward, and others continued the discussion, which closed with a vote of thanks to Sir G. Campbell.—*Daily News*, Jan. 23, 1875.

INDIAN INTELLIGENCE.

The annual distribution of prizes to the pupils of the Maharajah Holkar's School at Indore took place on Dec. 8. Keshub Chunder Sen was present on the occasion. After examination of the Sanskrit and Persian classes, boys from the English school recited

passages from English poets, including two of the sons of the Maharajah, who take their place in the school without ceremony among the other pupils. The report for the year of the Educational Department was read, which stated that the number of the schools had increased from 69 to 74, the total number of scholars averaging 3,000; that several scholarships had been established, and some educational books prepared and printed, and physical education received attention in the school gymnasium. After the Maharajah had distributed the prizes, Sir T. Madava Rao reading his address, Keshub Chunder Sen was requested by the Maharajah to speak to the meeting. After exhorting the boys to persevere in their studies, instead of stopping half way as many had done, he expressed his pleasure at the results of the examination, and said he felt it to be a most encouraging and unusual feature of the institution, that the Maharajah's sons were allowed to attend it with the poorer students, and to compete for prizes with the rest. He had no doubt that the influence of this example would be highly useful. He referred also with approbation to the encouragement given by the school authorities to the study of the Oriental languages, but urged that a deep rather than a mere verbal knowledge of these should be aimed at, and that Eastern philosophy should be combined with the science and teachings of the West, as thus only could the best form of national civilization for India be developed.

The Fine Arts Exhibition at the Calcutta Museum was opened December 12, and is said to be very good. It contains 380 pictures, the largest number ever exhibited in India, several by Bengali and Bombay artists.

The Cosmopolitan Club at Madras is said to be productive of good. It originated in the desire of the Hon. H. S. Cunningham, Advocate General, to bring the European, Hindu, and Mahomedan communities into constant and harmonious contact.

The Mayo Native Hospital in Calcutta has been opened. A marble bust of the late Lord Mayo will be placed in the building. The building has cost about £24,000, of which £5,000 was paid by the Mayo Memorial Committee. Wards were to be opened in the names of Rai Rajendro Mullich Bahadoor, Rajah Jotendro-

melan Tagore, and Rani Surnomoge, and in that of Mr. Macnamara, to whom the success of the building is mainly due.

Sir Mungoldas Nathoobhoy has lately been made a Knight of the Star of India. He has been three times appointed member of the Legislative Council, Bombay, and could have been again appointed this year but for failing health. He is a man of wealth, and enlightenment and liberality, was one of the earliest benefactors of the Bombay University, has founded and endowed a handsome dispensary, and took a leading part in the foundation of the Victoria and Albert Museum and Gardens in Bombay.

At all the Indian Universities the number of candidates is increasing greatly.

PERSONAL INTELLIGENCE.

At a general examination of the students of the Inns of Court held at Lincoln's Inn Hall in the beginning of January, the Council of Legal Education awarded to Mr. Ponnambalam Arunassalam (Ceylon), of Lincoln's Inn, and to Mr. Pramatha Nath Mittra (Bengal), of the Middle Temple, certificates that they have satisfactorily passed a public examination.

Mr. Romesh Chunder Dutt, of the Bengal Civil Service, has published an historical novel in Bengali, depicting events of the time of the great Akbar.

BABU SASIPADA BANERJEE has kindly undertaken to be the Hon. Agent of the Association in Bengal. He will supply the Journal, and remit all subscriptions to the Treasurer, Terrett Taylor, Esq., who will acknowledge them in the next Journal. Communications to be addressed to him,

BABU SASIPADA BANERJEE,

Inspecting Postmaster,

Calcutta.

JOURNAL

OF THE

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1875.

THE progress in social improvement which is steadily but surely taking place in India among the enlightened part of the native population, is in nothing more remarkable than in the attention which is now being paid to the reformation of criminals and juvenile offenders. Entire ignorance and apathy have prevailed, until lately, in the native mind respecting those unfortunate persons who were withdrawn from the public eye in prison, and if at large, were regarded as simply to be shunned. Probably the first instance of a high caste Brahmin gentleman making any effort to ameliorate the condition of prisoners, occurred at Hyderabad, Scind, seven years ago, where Mr. VAMAN ABAJI MODUK, the Principal of the high school in that city, obtained permission to visit the prison, and give some moral instruction to the prisoners. When they were assembled before him, and he stated to them that he came there from sympathy with their lot, and animated by a desire to give them such instruction as would improve them, many of them shed tears, quite overcome by this unwonted kindness. He regularly continued his visits, accompanied by a few friends, with excellent effect, until he was transferred to Ratnagiri, on the Malabar coast, where he continued the same excellent work in the prisons there.

We have not heard of his example having been followed elsewhere. Native gentlemen who visit England, are strongly impressed with the care taken of prisoners in England, and especially by our Reformatories and Certified Industrial Schools, in which neglected, and even convicted boys and girls are enabled by proper training and care to become respectable members of society. In October, 1873, Mr. C. SABHAPATHI IYAH read a paper relating to Indian Prisons before the Social Science Congress at Norwich, drawing attention to the great evils existing in the Indian prisons, which prevent the possibility of reformation, and stating the great need of Reformatories for juvenile offenders. Miss CARPENTER read a paper last year at the Glasgow Congress on "Reformatory and Industrial Schools for India," which has appeared in this Journal. These papers were circulated with the Journal, and certainly must have drawn attention to the subject. We are happy to see that several native newspapers have articles on Gaols and Reformatories, which will be found in another part of this journal. We know that the attention of the Indian Government is directed to this subject, and trust that ere long some practical measures will be taken.

The following letter was written by a native gentleman in reply to a circular from Government, inquiring whether intemperance has been on the increase among the upper classes, is very important; we hope that it will draw attention to the subject in India and in England :—

"With reference to your docket No. —, dated —, forwarding Boards Circular No. —, and —, I have the honour to submit the following report :—No one who has any knowledge of Hindu society as it was and as it is, will for a single moment deny that

the vice of intemperance is spreading like wild fire in the upper and the middle classes of the country. The Hindu scriptures strictly prohibit the use of any spirituous liquors, but these teachings are losing their influence on the community. The habit of drinking was before confined to some of the lower orders of the country, such as *Doolas* and *Meheters*, &c. ; but it is not only spreading in the upper classes, but there has been a public opinion in its favour, —the habit is looked upon as a sign of the progress of the age. If an educated young man declines to take the glass which is hospitably offered to him by a friend, his English education is said to have had no effect in removing his superstition. Many a young man has fallen a prey to the vice of intemperance by this mistaken idea of the effects of English education which ought to work in our lives. Intemperance has taken away some of our best men from the field of work, who were rising up to the honour of the nation. It does not seem prudent to give in a public correspondence a list of the names of persons who died only by the effects of intemperance, otherwise I could have given a long list to startle any one.

“How to remove this growing evil has been the subject of anxious thought of many an active philanthropist, and it is very gratifying to see that the eyes of Government have been drawn to the matter. The first remedy that suggests itself is to increase the Abkaree revenue by adding something to the present rate of duty, both of the export and import of wines and spirits, and thereby keep liquors beyond the reach of the poor people. Though this will not help much to lessen the growth of the vice of intemperance in the higher classes, yet it will do much to check its progress among the middle and the lower classes, among whom also it is a growing evil.

“Intemperance is a social vice, and as such it can best be checked by social laws. It is a matter of great regret to see that the social laws of our country are losing their influence on the community by the tide of Western thought and enlightenment. We are now more moved by the social laws of the West than by the social laws of the country. It is always more difficult to take in the good institutions, manners, and customs of a foreign nation than it is to take in their bad ones, and such has been to a great extent

the state of things in this country. It is very desirable to bind the two nations in mutual sympathy and love, for thus only can we hope to attain the true internal prosperity of the country ; but in attempting to bring the two nations together it would be a great mistake to bring our mutual weaknesses before each other, with a view to bind us in close sympathy. When we invite English gentlemen to our houses we must not offer them our *hooka*, and in the same manner and for graver reasons I would beg our English friends not to offer glasses of wine to native gentlemen whom they kindly invite in their houses. Our English friends do not know how much they have helped (though unconsciously) in the growth of the vice of intemperance in the country, by offering glasses of sherry and champagne to their native guests. When an official, a nature loving English gentleman, offers a glass to a Babu just out from college, he takes it to be a pride to have the honour, and so falls into a bad habit. The first glass leads him gradually to the worse. English gentlemen are trained up from their infancy to stick to moderation, and therefore in few cases gentlemen get the worse for drink. But such is not the case in this country. If a bottle of brandy were given to an English gentleman he would be quite content with a glass or two from it, but were the same experiment made on a native gentleman he would consume the whole of it, and fall a victim to its consequences. Under all these considerations, I should strongly lay down this as a social law for the guidance of our mutual relationship—that no English gentleman should offer any glass of wine to a native.

“The next point I would humbly beg to suggest for removing the evil, is to issue out instructions to the professors and teachers of colleges and schools that they should make temperance a special subject of instruction to their boys.”

INDIAN GAOLS.

(From the *Sahachar*.)

“Before we try to reform the prisoners it is absolutely necessary to treat them as human beings, which we do not do now. They are to sleep in large numbers, in the same go-down. They are

miserably fed and wretchedly dressed. They are made to work more than they are capable of. Indeed it appears from the condition of the Indian prisoners that the Government in India does not look upon these wretches as human beings. The infliction of punishment upon the offenders of law has two-fold objects in view. First, by the punishment awarded to a culprit, it is hoped that others may be deterred from breaking the law. Secondly, the party punished may reform his own character. In order to gain the first object the offender is deprived of his liberty, and is made to live aloof from society. It might be said the first object is attained to a certain degree by the infliction of punishment. But that the object is fully gained can never be admitted. When a man attempts to break the law, he is so much possessed by evil passions that he loses all his consciousness, and does not mind the after-consequences of his actions. Hence there is very little probability of his calling to mind the wretched manner in which the prisoners are treated in our gaols. From what has been said above it might be inferred that the chief object of the system of imprisonment is the reformation of the culprit. But for the attainment of this most important object there is no provision in our gaols. The miserable condition in which the prisoners in this country pass their lives, helps them rather to harden their vicious propensities than to correct themselves. If a man lives wretchedly, eats insufficiently, and works immoderately, he loses all control over his mind. Consequently with the expectation of living more happily he resorts to dishonesty and deception. Our prisoners thus run from one vice to another. For this reason we hear now and then reports of murder of the gaol authorities by the prisoners. Besides, prisoners charged with simpler offences are made to live with murderers, dacoits and so forth. Further there are no reformatories in India for the juvenile offenders. For these several reasons, the prisoners come back far from being reformed but with their vicious propensities more hardened than before.

"The members of the Social Science Association have resolved to promote the interests of India. This is the time that our countrymen should bestir themselves and spend their whole energy for regenerating India. They should co-operate with so noble a

lady as Miss Carpenter, and so great a man as Lord Napier and other well-wishers of our country for the accomplishment of this noble object."

REFORMATORIES.

(From the Indian Mirror.)

"The necessity of having reformatories in connection with gaols has long been admitted. We regret the more therefore that the institution has not yet become an accomplished fact in this country. Nothing can tend more to improve the conduct of our criminals than the establishment of reformatories which exist in other civilized countries. The criminal population ought in our opinion more to be cared for than they are at present. It is pitiful indeed that this is not the case. When a person for the first time commits a crime, how little does he know in several instances the consequences to which it would lead. He little dreams of the enormity of the offence which a sordid desire of money or an undue indulgence of propensities and passions which have wrecked many a poor man in this world incites him to perpetrate. But when the offence is once perpetrated and the offender is detected, there is no alternative left in the hands of those who are charged with the important trust of protecting the honour and property of honest citizens. The law takes its own course and the offender is singled out for punishment according to his deserts. A single criminal reclaimed becomes a positive gain to society. But have we any means by which he may be effectively reclaimed whilst in gaol? We regret that we cannot answer in the affirmative. A person when convicted of a heinous offence is placed side by side with other criminals, and this hardens him in evil ways and his imprisonment therefore does him more harm than good. The house of correction where he is confined does hardly prove effectual

in correcting him in the way that is to be desired. We consider it to be imperative on the authorities to devise some means by which criminals may be reformed and reclaimed. And as reformatories alone can prove effectual in accomplishing the desired end, we do not see any reason why they should not be established. We can readily understand that the establishment and the management of the institution must in the beginning be beset with considerable difficulties. But these ought not to deter the authorities from introducing a wholesome method by which our criminal population may be reclaimed. We may have to incur much expense, but it must be borne in mind that we will be amply repaid for the money which may be spent for the purpose. The wretched condition of our criminal population is a fit subject of commiseration, and we beg to draw the attention of the authorities to the necessity which exists for establishing reformatories to reclaim them."

(From the Bharat Sangkarāṇ.)

"The punishment of the two boys who attempted to steal the Entrance Examination question papers has given rise to grave discussions. At the outset let us remark that their future prospects are for ever ruined. They will not obtain admission into any College or School. Government will never trust them with any post. The principle of the extension of a punishment for life may well agree with the Christian idea of eternal damnation, but we shudder even to think of it. Now let us enter into the discussion. The boys are punished for the accomplishment of either of these two objects, viz.,—reformation of the boys and the prevention of others in committing the same crime. Let us see how far the first object will be accomplished. The moral surroundings of a man exerts a potent influence on his mind. If it is difficult even for a grown-up man to withstand such influence, how far more difficult it is for the tender heart of boys to resist it when it emanates from dens of criminals. The guilty youths are sent there for reformation. Is it not more probable that their character, instead of being corrected, may be wholly vitiated? It is an undisputed fact that the actual infliction of punishment lessens our fear of it.

The outsiders entertain a horrible idea of the prison, but the criminal who has suffered imprisonment laughs at the horror. We doubt not that the moral nature of the youths will undergo this change. The treatment towards the prisoners tends much to cause moral degradation. That sense of honour, which is so great a safeguard against vice and crime, ceases in a prisoner. He is treated like a beast, and as one who is wholly excluded from the pale of human society. All the demon in him is aroused. He receives no compassion, no sympathy as a human being, while the vengeance of whole society pours its phial of wrath over his devoted head. Despair and want of sympathy make him frantic, and he does not hesitate or feel shame to perpetrate the most horrible crime. The youth must be gods, if they can escape such baneful influence.

As regards the prevention of crime, punishment is but a very impotent measure. Since the formation of human society, punishment has been adopted to counteract the course of crime, but does crime cease to exist? Death is the punishment for murders, but the statistical returns of every country shew very little diminution in the number of murders. Any passion, when once aroused, can never be checked by corporal punishment. To dry the bed of a river the spring must be stopped. Dams may act as a temporary check, but ultimately the river overflows or breaks it down.

"In Europe there are institutions called Reformatories, the object of which is to reform the criminals. Our Government will do us great good if it establishes some such institutions. The missionaries may utilize the hint to some good purpose. Is there no Howard or Sarah Martin to take pity upon the miserable prisoners of this country? Why do not the missionaries preach morality to them? The divinity in the human heart is never extinguished, even in the worst criminals."

WHAT CAN ENGLAND DO FOR INDIA?

On Friday evening, February 5, Miss Carpenter, of Bristol, delivered a lecture on the above subject in the Lecture Hall of the

Institute, Royston. The Chairman, John Edward Fordham, Esq., opened the proceedings, introducing Miss Carpenter, who had formerly resided in their neighbourhood, and explained the objects of the National Indian Association. Miss Carpenter, after a brief allusion to her former residence among them, then proceeded. India, she said, requires our sympathy. Some will ask why we are required to sympathize with India more than with other large dependencies of the British Crown. We are not particularly asked to sympathize with Canada, or with New Zealand, or with Australia, and yet every part of the world where we have colonies requires our sympathy. The reason is that India is placed in a very different position in respect to our country from other portions of the world which belong to the British Crown. In other parts English families had settled, and had themselves formed the tone of society. In India, on the contrary, the native population was the one which must remain there; the English cannot colonize in India; it is rarely that a second generation of them spring up. India is a vast country, as the Chairman had told them, and she believed the great reason why the English showed such little interest about India was, that it is so vast a charge they felt they could not grasp it, and, moreover, the differences in the habits of the people were so very different. The thought of equality of rights, in which we glory in our country, is a thing unknown in India; distinctions of the most frightful kind exist, and the low castes are kept in a degraded condition. Brahmin gentlemen would never tolerate any man of low caste to come on their estates, and if they were found there they were driven off. Then females in India were immured from their infancy; they were entirely prevented from being educated and developing their powers, and were kept in a most degraded condition. These things were repugnant to the English, and they could not comprehend them. Yet we ask for sympathy for India; and in order to feel sympathy for that country they must know something about it. There were many ways in which they could get information about India, but she was going to speak from an unofficial point of view, and from her own experience. The Chairman had spoken much too highly of her intentions in going to India; she was aroused to an

intense sympathy with that country by the fact of one of India's greatest reformers—Rammohun Roy—dying in the city of Bristol. And then she determined to go simply to show sympathy for India, and to see if there was anything that could be done for the women of India—(applause)—to learn what they wanted, and to give a stimulus, and that stimulus had been productive of considerable result. (Applause.) The Indian people might seem to be ungrateful for things which were done for them—they did not understand why they were done,—but they were not ungrateful when they understood that these things were done from pure sympathy and kindness towards them : at least such had been her experience. She might tell them a few of the results of her observations in the three visits she had made to India. Her going in a purely unofficial way enabled her to see things more freely than she would have done had she been connected with any society, and at the same time she was treated with great kindness by official gentlemen in India ; she had permission to visit all institutions and to see what she liked, in fact, she was received at the house of the Governor-General and others, and had an opportunity of knowing as much as possible. She thought they must all be aware—many of them had connexions who had been to India, and they must have heard from them—how very unkindly the natives were often treated. We ought to feel that it must be painful to have to be under the government of another nation, and we ought to treat the Indian people with great consideration on that account. (Applause.) We ought also to consider that we rejoice in calling ourselves a Christian country, and if we are Christians we ought to act in the spirit of Christianity. We should be very careful of our conduct towards them, and show a good example. But they must all be aware that it was exactly the contrary. They had probably heard, or read in the newspapers, that drunkenness had been introduced into India by the English, and that the example of drunkenness had set the natives against Christianity. A want of sympathy with India had been shown in many quarters, and this want of sympathy made the people unwilling to take advice from us or to co-operate with us ; and, therefore, if we wished to benefit India we must feel sympathy

with them, and do everything we can to create an interest in the Hindus. Another thing she observed in going to India was the wonderful work Government had effected in that country. In the first week she was resident in India she was greatly astonished to see the large schools frequented by young Hindu gentlemen, in all of which she was perfectly at home because she heard nothing but English. She examined them in English books, and they answered with a facility and fluency that she should not have found in many English schools. (Applause.) She found universities of a high class, and in one small town there were a thousand young men receiving a first-class education. Many of them went to the University of Bombay; in fact, she should think, in the upper middle classes there were in proportion more young men who took the B.A. degree than there were in England. The progress that had been made in education she found to have been most wonderful. She also found native gentlemen engaged as magistrates and in various official capacities, and one gentleman told her that he had five judges in his own family. She found a system of local taxation being inaugurated, the natives taxing themselves willingly for education, and in several towns the people had what was analogous to our Town Council, the natives constituting two-thirds of the Council. All these things showed that the British Government, looking at the difficulties they had to contend with arising out of the manners and religion of the Indian people, had adopted a wise and right system in dealing with India and considering all these matters gave her a high impression of what our Government had done and was doing, and also a conviction that our Government was working with an earnest desire to do good to India, and to govern it to the very best possible advantage. (Applause.) Then the railways which had been introduced had wrought a most effective revolution. The difficulties of travelling in India were enormous, so much so that the inhabitants of one district had formerly not the least knowledge of the people of another part of India. When she was there, a journey which she took in ten hours used to take a fortnight. In one town on her first visit carriages could not pass along the streets, but in 1870 she found an immense change had been effected—good houses had been

erected, roads made, in short, there had been a perfect revolution. And railroads had not only effected communication, but they had tended, in a great variety of ways, to civilize the people and induce good habits amongst them, and, moreover, they had done much to break down caste. When they were first started, the Brahmins, who held that they lost caste if they touched low class persons, went to the railway officials, and begged that a special carriage might be put on for them, but the officials would not recognize such a proceeding; they told the Brahmins that if they wished for seclusion they must always travel first class, and the Brahmins not caring to incur the expense of such an arrangement faced the difficulty, and went with the others. In numerous ways the minds of the people were being trained and developed, and natives were found to be capable of taking some of the most important posts in India. They had not nerve and vigour enough for some posts on the railways, but they could be trained as ordinary officials, and this training was incidentally doing immense good. Then, again, the factories which were springing up in India were exceedingly important. There was an exceedingly rich manufacture in India called Kinkaub, which was used a great deal by the nobles, and they might imagine it was excessively expensive because it was woven with gold. She had heard a great deal of this material, and having a desire to see it manufactured, she obtained permission from the manufacturer to do so. The journey to the "manufactory" was through a number of narrow and low streets, and instead of getting better, they got narrower and worse, till at last she stopped at a miserable looking building—she hoped they had no such place in Royston. This she entered, and having ascended some tumble-down stairs, arrived at a sort of garret, and there she beheld three looms of primitive structure. The manufacture had been shown at the exhibition in Paris, and she thought it would have been a most wonderful exhibition if the looms and the workmen had been transported with the rich material. There were two persons at each loom, entirely naked, one of whom, a boy, seemed lost in wonder and astonishment at the visitors—he had never seen such before in his life. The wages of these poor people—she was really afraid to tell them—

was not more than 2s. 6d. a week, barely enough to hold body and soul together. And if any special occasion occurred, and they were compelled to borrow from the masters, these advanced them money and kept them in a sort of bondage in consequence, because they could not leave them on account of debt. In this way the poor people were kept enslaved all their lives. She inquired whether it would not be possible to introduce some better machines, and induce some persons of enterprize to conduct such a valuable manufacture, and it was thought to be impracticable, owing to the conditions which existed between employer and employed. On another occasion she visited a cotton factory in Bombay, where a very different state of things was presented. It was an excellent building, and the worthy superintendent was a Lancashire man. On entering she was perfectly astonished, and said to the superintendent, "Why, this is a little bit of Lancashire transported to India." The arrangements were well organized and beautifully carried out, and the workmen were as diligent as they would have been in England. The superintendent spoke very highly of them too. They had not quite as much strength, he said, as the English, they could not work as many hours, or do quite as much, but they could do the work as well. (Applause.) This superintendent thought he had a mission to accomplish as well as his regular work, and he said, in his opinion, cotton factories were doing as much almost as Christianity for the benefit of India. He had people working for him who had been in the lowest stage of degradation, but he had raised them to a position of usefulness; and he took delight in taking little boys whom he found running about the streets, and teaching them how to gain a livelihood. When she saw such a work being carried out she felt proud of her country, and thought that a number of such Englishmen would do good to India. But she must not forget the missionaries who went over to evangelise India. They did not confine themselves to the preaching of dogmas; in fact, extremely few natives were really converted, but the good they were doing must not be estimated by that alone. They established a great many schools which were productive of much benefit to the people. In the Mission Schools, of course, the Scriptures were taught regularly, there was also a certain point

in the Mission Schools which did not exist in the Government Schools. In the Government Schools the Government considered that it was their duty to attend to the social customs of the natives, and to prevent high and low caste persons being together, but the missionaries, of course, did not recognize any distinctions of that kind, and she was glad to find that this feeling was gaining ground, indeed she had seen children of the lowest class receiving instruction with the children of Brahmins. It was true there was a great prejudice against Christianity, but that subsided, and she was exceedingly pleased to find that in every place she went to the natives appreciated the great kindness of the missionaries, and they valued the teaching that was given them. A missionary who settled down in any place, and shed his kind influence around, was regarded as a friend of the natives, and if one asked any native gentleman, he would tell him, although he did not profess Christianity, that the coming of the missionaries had been a great boon to India. (Applause.) Many Indian gentlemen came to this country to see our ways of living, and, when they returned, she was happy to say, they always expressed themselves as being delighted with the reception they met with here. But they would be sorry to hear what happened to visitors to this country on their return to India. When they crossed the seas they were, in the estimation of their countrymen, thrown out of caste, and they had to undergo degrading ceremonies to be re-admitted. And if, as was generally the case, any Hindu gentlemen refused to go into caste on returning to their own country, they were persecuted cruelly. In every part of India those who had gone back had been so treated by their countrymen, and she was sorry to say that the English residents did not give them support. One would suppose that the English residents would be rejoiced to welcome amongst them anyone who had visited England, and that, knowing how persons who crossed the seas were persecuted, they would give them every encouragement, but it was not so. She was sorry that such a feeling existed in India, and she felt that if those who gave way to it knew that such conduct was disapproved of by the people of this country, they would renounce it. In order to make such matters known as widely as possible, and to create an interest

in India, the Association, of the proceedings of which the Chairman had read an abstract at the commencement of this meeting, had been formed, and was now in its fifth year. The journal which it published monthly was circulated in India and England, and all who joined the Association would be showing sympathy with India. They found that this Association was gaining considerable influence, and she was happy to state that they had now obtained the sympathy and influence of Princess Louis of Hesse, better known as our Princess Alice, who acted as their president. They would also see in the last annual report that gentlemen and ladies of distinction both in England and India were members of it.

Mr. E. K. Fordham proposed a vote of thanks to Miss Carpenter for her lecture, and he did so with greater pleasure because he was sure everyone who heard it would respond to the vote of thanks, and feel that they knew more of India now than they did before and deeper interest in her.

On Monday evening, February 8th, a very interesting lecture was delivered by Miss Carpenter, of Bristol, in the new schoolroom, Ashwell, the subject being "Female Education in India, and how can we help it?"

Mr. E. K. Fordham, who presided at the meeting, introducing Miss Carpenter to the densely crowded audience, said that she was a very old friend of his—one of the distinguished philanthropists of the day, whose only aim was to promote the happiness and well-being of her fellow creatures, and whose only reward was the approbation of her own conscience.

Miss Carpenter then described in a most interesting way, and with a graphic clearness and eloquence which only those can exhibit who themselves have seen what they describe, the many evils which require extirpation, before the ground is ready to receive the highest and purest principles of civilization. She demonstrated how capable of receiving education and of deriving benefit therefrom this people were; also that, in her judgment, the practice of worshipping idols was generally decreasing, and that the higher and more enlightened classes had no faith in them at all; that a

vigorous and well-organized system of education would shake the belief in idolatry to its foundations, and in this way Christianity could then be established on its ruins.

At the conclusion of the lecture, which was listened to with the greatest attention, the Rev. H. W. Hodgson, in very eloquent and graceful language, proposed a vote of thanks to Miss Carpenter, which was seconded by the Rev. J. R. Wilson, who proceeded to ask one or two questions of Miss Carpenter, in response to her own invitation, which she answered and explained in her usual extremely lucid and able manner.—*Hertfordshire Express*, Feb. 13.

INDIAN INTELLIGENCE.

Mr. Woodrow's paper at Glasgow, from which extracts appeared in the last Journal, will have drawn the attention of our readers to the very important subject of the systematic physical development in connection with the educational institutions of the country. We are glad to see the subject taken up by the Indian press. The *Times of India*, January 25th, says :—

"The efforts made by Sir George Campbell to promote physical culture amongst Bengali youths have unquestionably borne valuable fruit. As proof of a desire to give every encouragement to this important department of education, his successor, Sir Richard Temple, planned the Gymnastic Tournament at Belvidere, which came off on the 7th inst., and was a decided success. Students from Government Schools only were allowed to compete, the total number of those who actually entered the lists amounting to 134.

The performances commenced at 11 a.m., and were not completed until 6 p.m., during which time parallel bars, rings, poles, the horizontal bar and horse races were tried. A student from Dacca College, Beni Madhab Pal, particularly distinguished himself in carrying off no less than three first prizes of the value of rs. 25 each, besides the prize of rs. 50 awarded him by the Lieutenant-Governor himself for general proficiency. There was no disorder or confusion during any part of the proceedings, notwithstanding that boys of all castes and races had met in rivalry on common ground. As Government had to pay the travelling and other expenses, and as a large number of boys had no chance of winning prizes or otherwise distinguishing themselves, it would have been better perhaps if the committee's suggestion to eliminate such had been acted on before the competitors had been sent up from the districts. This blunder, however, has had its advantages, inasmuch as it has been the means of affording to provincial schools an opportunity of practically testing their own efficiency in point of physical training, and of learning lessons by which they will not fail to profit when the next contest comes on. There will, in future, be two classes of competitors, the boys being divided according to their age and height, and it will also be arranged that no one boy should carry away more than a certain number of prizes at these public trials of physical skill and prowess."

We hope that the following is correct. It is copied from the *Indian News* :—

"There is some prospect of an Instructress of Female Schools being appointed for Bengal."

We are happy to welcome a new paper for East Bengal, edited in Dacca, the object of which is to promote social improvement, keeping clear of such a party. We regret that in many papers which have been forwarded to us there is a strong political tone in which we can by no means take any part; politics are quite out of the pro-

gramme of this Association, and we believe that we are best preparing India for a higher future, by sympathising with those who are striving to emancipate themselves from the social bondage under which they are present. We hope that this new paper, "THE EAST," has this main object, and we have pleasure in giving the following extracts from the present number :—

"We have chosen 'English' in spite of our own vernacular to be the medium of our intercourse with the public, because however disqualified we may be to deal in a foreign tongue with requisite elegance and excellence, there is hardly a second language so vastly used amongst our countrymen, rulers and others, and affording such great facilities for holding our intercourse with the distant quarters.

"As to the necessity of our appearance we have to say that the only English paper already in existence in East Bengal has espoused a particular cause, for, it has openly declared itself to be a planter's journal, whilst the want of one embracing no party or sect or any other denomination of people has been long felt here. Even some of our brethren at the metropolis urged the necessity for such a journal in this quarter. We purpose to meet this want, leaving it entirely to time to judge of the expediency of, and our fitness for, the task we have proposed to ourselves."

"We have much pleasure to lay the following notice before our readers, of a novel and most important Bengali Journal.

— "THE BHARAT SRAMAJINI OR THE INDIAN WORKMAN.—

Under the above title is now published at Barahanagar, in the neighbourhood of Calcutta, a monthly Bengali Journal of eight pages, 8vo., with wood-cut illustrations, price one pice per number. It is purely an educational paper, and its object is to supply a means of improving the moral and intellectual condition of the working classes by short and simple articles on subjects adapted to these ends, such as descriptions of natural phenomena or objects of general interest; accounts are given of

native arts and manufactures, and the application of science to the improvement of such arts and manufactures as exemplified in more advanced countries; there are also biographical sketches of individuals whose characters or careers may be likely to exercise a beneficial influence on the readers, and advice and suggestions on subjects bearing on their own welfare or on their duties to their fellow-men, such as may tend to make or keep them worthy and respectable members of society. It will therefore avoid everything calculated to elicit controversy, such as religious or political subjects, or such as may be likely to produce ill-feeling between different classes of the community."

—*The East.*

A meeting was held lately in Bombay to organise a society for the prevention of cruelty to animals. Mr. Justice Pinkey was in the chair, and many English and native gentlemen were present. The object of the society is to check cruelty to animals by instituting prosecutions against persons who wantonly inflict cruelty on horses, bullocks, or any other animals, and by spreading amongst people clearer ideas as to the nature and effect of inhuman treatment. Sir Jamoetjee Jejeebhoy, Bart., Dr. Atmaram Pandurang, Sir Mungoldass Nathoobhoy are among the promoters of the movement. It was unanimously resolved, "That it is desirable a society should be established in order to check cruelty to animal. by instituting prosecutions against persons who wantonly inflict suffering on horses, bullocks, or any other animals, and by spreading amongst people clear ideas as to the nature and effect of inhuman treatment." The Hon. Rao Sahib Vishwanath and Mr. Lee Warner have consented to act as Honorary Secretaries, and Mr. A. Turner as Honorary Solicitor to appear in prosecutions by the society.—*Englishman.*

BOMBAY PROGRESS.—The spinning and weaving mills at Bombay give employment to a large number of hands. About 2,560 hands are employed in the Coorla Cottea Mill alone.—*The East.*

Sir Salar Jung showed his interest in female education during his late visit to Calcutta by subscribing 500 rupees to the Female Normal School of the Indian Reform Association.

Two new native members have been nominated by the Lieut.-Governor to the Bengal Council. One of them, Babu Kriste Dass Paul, is the editor of the *Hindu Patriot*, the other, Synd Asghar Ali, is a Mahommedan of good family, who spent some years in England and was called to the English Bar.

PERSONAL INTELLIGENCE.

In the Indian Medical Service Examination of candidates who have gone through a course of instruction at the Army Medical School, Netley, held last month, Mr. Danjisha N. Parakh (of Bombay) passed successfully as the eleventh among fourteen candidates.

Mr. Surajbal Pandit passed in Class III. of the December Class Lists (School of Jurisprudence).

The name of Mr. Arunásalam (of Ceylon) appeared in the Cambridge Law and History Tripos List in January, and he was admitted to the degree of B.A.

Mr. B. D. Bose, a student from Bengal, has lately arrived in England.

We hear that a Parsee lady, wife of Dr. Pestonjee, has published a translation, in Guzerathi, of Lord Chesterfield's Letters. She was a distinguished pupil in the Alexandra Girls' School, Bombay, and has kept up her studies diligently since leaving the school. The MS. was revised by a friend of the lady's father, and her husband assisted her in translating some of the most difficult passages.

NOTICES.

The Manchester Branch of this Association has resolved itself into an independent body, called the "Manchester Indian Association," devoting its attention to the development of the industrial resources of India. We trust that much valuable work will be done by them, in which we shall warmly sympathise.

The Secretaries of the London Branch have prepared a very valuable paper of information for gentlemen in India who propose to visit England. They have kindly furnished copies for transmission to India with the Journal, and we request our friends to give it as much publicity as possible.

LONDON BRANCH.

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BABU SASIPADA BANERJEE has kindly undertaken to be the Hon. Agent of the Association in Bengal. He will supply the Journal, and remit all subscriptions to the Treasurer, Terrett Taylor, Esq., who will acknowledge them in the next Journal. Communications to be addressed to him,

BABU SASIPADA BANERJEE,

Inspecting Postmaster,

Calcutta.

HON. AGENT FOR BOMBAY PRESIDENCY :

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MAY.

1875.

THE lecture lately delivered in Manchester by Sir Bartle Frere contains most important information respecting the Indian Empire, and the opinions which he himself gives us are entitled to the highest respect. The manufactures of that country are rapidly progressing, and he has shown us most strikingly how beneficial is the effect of bringing the laws of labour, developed by the railways, to bear on the lower portions of the Hindus, gradually developing in them those habits and powers which distinguish the working classes of the west. As material prosperity increases, education is essential to make the social condition what it should be. This will certainly not be generally given to the children of the factory operatives unless there is special provision made for it by a Half-time Factory Act. Commercial prosperity and the general education of the country do not necessarily produce such enlightened benevolence in managers as would lead to establishing schools in connection with their factories. This is strikingly shown by the fact recently elicited by an official investigation, followed by a Government report on the education of the factory popula-

tion in Massachusetts, which is generally considered to be one of the best educated parts of the world. It is found that 65,000 children are there growing up in ignorance! Surely if legal protection from ignorance among factory operatives is necessary in the enlightened New England, it is far more so in India. The good effect of education in connection with labour is strikingly shown in a remote village in Bengal where the benevolent enlightenment of a few managers has quite transformed a district. A correspondent writes, "Here there is an indigo factory. The planters are very good men. They have kept up an Anglo-vernacular school for the boys, and have also maintained by liberal aid a charitable dispensary. This place produces indigo and lac dye. It is a tolerably populated village considering its distance from all civilized influences. It is ten miles from the railway station, and there is no regular communication for these ten miles. *However the planters have made it a smiling place.*" Would that there were many such! Unfortunately they are rare, for employers are not always so considerate of their dependents, even in our own country.

INDIAN INSTITUTE.

In the August number of the Journal, 1874, we called the attention of our readers to the Indian Museum and Library, and in doing so we especially referred to Dr. Watson's able report "in the efficient working of the Indian Museum and Library." We are glad to find that the necessity of such an institution is becoming more thoroughly recognised, and that Dr. Watson continues to keep it well before the public. If

his suggestion, given in a paper read before the Oriental Congress held in London last year, be carried out, the Museum will be even more useful both to native Indians and others interested in India, than was contemplated when it was removed to the eastern galleries of the International Exhibition at South Kensington. Dr. Watson proposes, in his paper which is just published, to establish in connection with the Museum and Library an Indian Institute for lecture, enquiry and teaching. Such an institution is very essential if the capabilities of the Museum and Library are to be made available to their fullest extent, in fact, without lectures, &c., many of the objects in the Museum and the works in the Library will be of little use to beginners in the study of Indian history, literature and commerce. Dr. Watson very truly observes in the preface to his paper:—

“The following paper was prepared for the Oriental Congress which assembled in London in September of last year. The idea of establishing, in connection with the India Museum and Library, an Indian Institute for lecture, enquiry and teaching is one which has long occupied my attention.

The contents of the paper are:—

“I. On the importance of Indian studies to England, and on their advancement by means of an Indian Institute.

“II. The India Museum and Library, and the scientific, practical and political importance of the studies for which they supply the materials.

“A.—The country and its resources. Physical geography of India. The natural history of India. The agriculture, manufactures, and commerce of India.

“B.—The people of India and their moral and material condition. Ethnography of India. History and administration of India. Domestic and social economy of India.

"III.—Outline of the organization of the Institute and its probable effects. Influence of the Institute on the progress of higher education amongst the natives of India. Influence of the Institute on the training of the candidates for the Civil Service of India. Conclusion."

We have not space for more than one extract; we feel, however, that after reading it most of our readers will not be satisfied until they have the paper in its entirety:—

INFLUENCE OF THE INSTITUTE ON THE NATIVES OF INDIA.

"The influence of the Institute on India will be twofold. There are the indirect advantages which accrue to India from the spread in England of correct notions about the country and its people, and there are the direct educational advantages of such an institution to the natives themselves.

"With regard to the first point, nothing can be more easily traced than the influence which the greater knowledge and increased appreciation of Indian literature and Indian art has exercised on English public opinion. It has established the claim of the natives of India to be considered as one of the culturable races capable of the highest civilization, and it has yielded them precedence in the decorative arts. As indicated in the preceding pages, the literature, architecture, and arts of India have become not only objects of study, but have been found full of instruction and of manifold application to matters deeply interesting to all educated men. All this has contributed to make prevalent in England those ideas of justice to India, of governing India in the interests of the governed races, which, since the days of Burke, have never wanted an advocate, but which had to fight against strong prejudices and strong interests, which it would have been difficult to overcome, had not the tendency of the whole literary and artistic movement of the present times come to their aid. As it is, the effect has been considerable, not only in the general policy which this country has adopted towards India, but in the fact that English public opinion, reflected in the English governing body in India, has softened the antipathies between the conquerors and the conquered, and tended to repress that ignorant contempt

for the natives which was formerly by far too universal a characteristic of Europeans living in India. Thus even on these indirect grounds the action of the Institute, in exalting the glories of India in the eyes of England, will be felt beneficially by the natives of India. But the direct influence of the Institute on the higher education of the natives can be made of no less account.

"A system of high education for the natives of India has now been in operation for nearly 20 years. Its influence has been very wide, but it will be admitted that its effects have not fulfilled the originally formed expectations, although there have been brilliant exceptions. Hitherto its effects have been rather negative than positive,—leading more to a development of the critical spirit—to the breaking down of old ties and superstitions—than to the growth of a cultivated class with new aspirations, and a more elevated standard of practical life. There are many things which account for the turn which education has taken in India. One of the chief of these, is that real culture,—that is, the direction of the whole mental and moral forces towards the accomplishment of elevated aims, whether in practical or intellectual life,—is the result rather of an unconscious communication by means of personal contact and example, than of mere teaching and examination, and that the education which develops this real culture consists not so much in an indoctrination with certain mental and moral propositions, as in the sum total of the various causes which influence the development of mind and the formation of character, and which originate not in any definite system of education, but in the surrounding social and political conditions. What is required is not a few more ideas, but a personal experience drawn from a very different state of society."

In connection with this subject we give the Memorial of the Association of Chamber of Commerce of the United Kingdom to the Right Honourable Benjamin Disraeli, M.P., First Lord of Her Majesty's Treasury :—

"Sheweth,—That your memorialists beg to call the attention of Her Majesty's Government to the desirability of rendering

the India Museum a really efficient institution for the development of our commercial intercourse with the many millions of India and Central Asia.

"That the commercial and industrial prosperity of England is in a great measure due to the rapid utilization of newly discovered raw materials, the consequent growth of new branches of manufacture, and to their ready adaptation to the requirements of new markets.

"That India is one of our principal sources for the supply of raw materials, as well as one of the principal outlets for our manufactures, the trade of the United Kingdom with India taking the third rank in our external commerce, and following closely in importance the trade with France.

"That the vast capabilities of India for supplying new raw materials are exemplified by the unparalleled development of the jute trade, the exports of raw jute from Calcutta having increased six-fold within the last ten years*, and the aggregate value of jute and jute manufactures exported in 1872-73 from Calcutta amounting to more than five millions sterling value, and the quantities of jute now imported into the United Kingdom considerably exceeding the imports of flax and hemp taken together, although the whole trade is only a creation of the last 30 years.

"That the India Museum contains a great variety of specimens of the animal, vegetable, and mineral products of India, hitherto but little known, but which the enterprise and ingenuity of our manufacturers might render as important materials for our mills and factories as jute has already become, and rhea promises to become, and that the Museum may also afford useful guidance in the selection of profitable exports.

"That such guidance would be particularly useful at a time when foreign competition and the growth of native manufactures in India render it more and more imperative to study the tastes of the native consumers.

"That hitherto, however, this magnificent collection has been comparatively useless from want of suitable accommodation and

*Average export of raw jute from Calcutta in the five years ending 1872-73 amounting in value to £3,010,000, and in the five years ending 1862-63 to only £522,000.

practical organisation, and that in the opinion of this Association, it is in the interest of English trade and commerce that the collections should be located in a suitable building in some central position, and that they should be arranged in such a manner as to be not merely helps for scientific inquiry and teaching, but available for reference to practical men of business.

"For that purpose they would further suggest that provision be made to render accessible the stores of information which the East India Company and the present Government must have accumulated with regard to many of the products of the country, in such a manner that the important manufacturing and commercial centres throughout the kingdom may be able to draw from the depôt of the Museum, samples of such raw material as they may desire to experiment upon.

"That considering the many efforts of the East India Company in past times, and the more systematic efforts of the present Government in promoting the material development of India, the Association is confident that the Secretary of State for India in Council cannot but be anxious to further an undertaking tending so directly to the benefit of India; that considering, however, the equally direct interest of England in this matter, and the financial circumstances in which India has been placed by the late famine, the memorialists are of opinion that the subject is of sufficient importance to render it desirable that Her Majesty's Government should afford such assistance as may be required to ensure the efficient working of an institution which may be made subservient to the best interests of both countries.

"Your memorialists therefore hope that Her Majesty's Government will find it possible at an early period to take steps to render the India Museum efficient for the purposes herein set forth.

"(Signed) S. S. LLOYD,

"President of the Association of Chambers of
Commerce of the United Kingdom."

SIR BARTLE FRERE ON OUR INDIAN RELATIONS.

On Wednesday, April 14th, the Rt. Hon. Sir Bartle Frere, G.C.S.I., K.C.B., &c, delivered an address in the Mayor's Parlour at the Town Hall, Manchester, on the "Industrial and Commercial Relations between India and England." The address was delivered under the auspices of the Manchester Indian Association, and Mr. Hugh Mason, the President of the Association, occupied the chair. There was a large attendance.

We regret that space prevents our giving *in extenso* the whole of Sir Bartle Frere's very valuable address, the more valuable because his acquaintance with India extends over a period of 40 years, and is not confined to any one part of that vast empire. We must content ourselves with the two following very interesting extracts.

After the introductory address of the Chairman, and the statement of Sir Bartle Frere of some of the opinions he had heard expressed, he thus continued:—

"He should now like to speak on what appeared to him the result of his own experience of Indian affairs. He would commence by saying, that whatever amount of improvement they saw, or fancied they saw, in India, he agreed with what he believed to be the opinion of nine-tenths then present, that it ought only to be a stimulus to them to attempt further improvements—(hear, hear); that they ought never to say that they had attained the *plus ultra* of perfection in the government of India any more than in the government and the management of the affairs of this country. He would also remind them of another subject upon which they should be entirely agreed, which was that there was

no special principle applicable to India which was not applicable to this country, and there was no principle applicable to this country which was not applicable to India. (Applause.) How it was to be applied, when it was to be applied, and where it was to be applied, was another matter. They might require local experience in the practical application of the principle, but with regard to the principles themselves he believed there could be no difference between this country and India. (Hear, hear.) He then passed on to speak of the trade of India, which his friend had said had not increased in the way which they might reasonably have expected it to have increased during the past twenty years of peace. On this point he (Sir Bartle Frere) had taken some trouble to go into details, and he had pointed out to his friend that there had been a very large and a very steady increase—inflated a little during the period of the American war, but still visible throughout the whole period; and more particularly he had pointed out the increase in that branch of trade which more particularly interested Manchester—the cotton trade. (Hear, hear.) He pointed out that India exported during the five years 1849-1853 on an average 130,500,000 lbs. of cotton, and that during the five years 1869-1873 they exported nearly 437,000,000 lbs. The value of the cotton exports twenty years ago was on the average £1,826,000, against an average during the latter five years he had named of £13,000,000. (Applause.) He also pointed out to his friend how the value of the cotton manufactures which had been sent to India had increased in pretty much the same ratio—that in the first five years he had named, 1849-1853, there was an average import into India of English manufactured goods to the amount of £5,000,000, and during the five years 1869-1873, £15,000,000. (Applause.) He pointed all this out to his friend, who was still unsatisfied, and said, 'Compare that with any of our great colonies and see what is the difference.' To that he made him this answer, and they would be able to judge how far it was a satisfactory one. He said, 'You go to Australia or to America, a perfect desert, and send out a population first of all, and then you commence trading with them, and you are surprised that the increase in your trade is so rapid.' But really it would be very strange if it was not

rapid, because they started with nothing; and after a generation spent in sending out emigrants and trading with them we ought really to have the whole trade with them, and that, whatever it might be, would appear an increase of trade. But that was by no means the case with India, where, as they knew, they came upon a country which was very highly civilised, a country which 200 years ago English travellers visited and thought in many respects more highly civilised than our own country. We went among those people and found them in a state of utter disorder and disorganisation, from political causes, through the strife of kingdoms, and the first thing we did was to reduce the country to some sort of peace and order, and, as the people recovered their old state of prosperity and civilisation, of course their trade improved. The result they saw now. They must remember that in its state of disorder India took a large proportion of English trade, and the increase, whatever it was, was simply due to the effects of the peace and good order which had been introduced. This seemed to him a very essential difference. If, instead of comparing the increase of trade with India with the trade of our colonies they would compare it with, say Ireland, or the Netherlands, or any of our own customers in this country, it would be the truer way, and he should not be afraid of that sort of comparison. At any rate, the increase which had taken place gave them good reason to hope that what increase there was would be steady and progressive, and they might look for an annual, or at any rate, a quinquennial increase of trade to a very great amount—(hear, hear)—because his experience of all parts of India—and he did not know that it had ever been falsified—was that there was no part of the Empire which was at the present moment trading with England to the full extent of its natural capacity. (Hear, hear.) There was no part of India where the people would not be prepared to take a great deal more English manufactures, and who could not send a great deal more raw material to this country than they did at the present. * * * *

“Sir Bartle Frere next referred to the question of labour, the value of which to every branch of industry they all knew. The more the labour of India was looked into the more creditable

it would appear. Forty years ago there was a vast amount of absolute slavery. That slavery had been quietly put an end to by a law of a very few words, which provided that the affirmation that a man was a slave should have no influence whatever, either in criminal or in civil proceedings, and for many years past slavery had been a thing unknown. The slaves, he was bound to say, were generally pretty fairly treated, as slaves went. They were not their own masters, and the meeting knew what that meant, but upon the whole their treatment was not cruel, and they generally preferred to remain as hired servants, paid after their own fashion, and the thing died out as he hoped slavery would die everywhere. (Hear, hear.) But at all events a change like that, which affected, at the least, 20,000,000 of the poorest and most down-trodden of the labourers of the city was a thing which, to say the least of it, reflected no disgrace upon the Government which carried it out. The effect had been even still greater upon those who had been always free; men who were just as proud of their freedom, who valued it just as much, and took as good pains to preserve it, as could be desired in this country. (Hear, hear.) There were a great many things they had to submit to which would not be submitted to in England, but it was only necessary to go across the channel and on to the continent of Europe, and they would find the same remark held good there. He had had many opportunities of seeing a good deal of the labouring classes of India. He saw a good deal of them forty years ago, and he had seen a good deal of them within the last ten years, and he found their position greatly improved. That improvement was due to a variety of circumstances—in some respects to the administration and the laws which had been passed, but most of all to the introduction of railways into India. The works connected with the railways were generally carried out by English contractors, who brought to bear in India their knowledge of the means of working large masses of men; and, sanguine as he had always been of the people of India, he could not have believed that anything could have had so great an effect upon the labouring classes of that Empire as the railway works had had. There was a good deal of fear at first that the contractor was going to be a kind of blue-

heard, who would do everything but eat up the people who were working for him—and it was thought necessary to take special care to prevent his ill-using and tyrannising over the people with whom he dealt. This action turned out to be one of the delusions of the time. It turned out in the end, that whatever the railway contractor might be to the person with whom he contracted as to the work done, he was the best friend the workmen ever had. (Hear, hear.) And he would tell them why. Previously, money wages were very little known, and the labourer was generally fixed to his own village. He had great difficulty in getting away from it, and never dreamed of going further than the district immediately around him to look for work. If hard times came he had nothing to do but sit down and die. That was the state of the labourer, when he first knew the district from which a great deal of the labour of Bombay was drawn. He was paid by his food, a scanty allowance of clothing, and occasionally a little money, and the result was that labourers were very badly off. But when they got employed on the railway works, they were paid in money, and the result was that the labourers now purchased their necessities with money, and were comparatively free men. He had made inquiries and found that they were a great deal better off. They were perfectly content with the way they were paid at the railway works, and were masters of their own wages. (Hear hear.) That was the point, and it affected men far beyond the range from which the actual labourers on the works were drawn. He had heard men speak of rails in India as 'the Incarnation of Justice.' 'In the first place,' they said, 'it paid everybody what they earned, it conveyed everybody who came to it, and then, last of all, it charged everybody alike according to the accommodation it gave.'"

OBITUARIES.

CEYLON DISTRICT COURT.—Mr. Berwick, after opening the Court in Colombo, on Monday, delivered from the bench the following eulogy on the death of the Interpreter Mudalyar of his Court:—
“During our short Christmas recess, death has reminded us that in the midst of joy we are in mourning, and the Court now resumes business with the place void of one of the most respected members of its staff, who had been connected with it for a period of twenty-three years, and for sixteen of these as Singhalese Interpreter. By the death of Mr. Lambert Perera, Modliar of the Governor’s Gate, the Court has lost, in its oldest officer, a singularly able and faithful interpreter, and Government and the public a most efficient and meritorious servant. For myself, as Judge, I feel not only, as I do keenly, the regret which all must entertain when death has summoned one who during so many years of daily intercourse has enjoyed and deserved from all a very high measure of personal esteem, unqualified by a single detracting circumstance, and the fullest confidence of myself and all connected with the Court, but I also feel deeply the loss of an efficient fellow workman who has well and loyally helped me in the work of doing justice to a population of nearly 400,000 souls of various races, habits, and laws, and has done so with an intelligence, ability, and conscientiousness which it will be hard to replace. I have lost the very *viva voce* of the mind of the Court, without which the tribunals of this country are, for purpose of doing good, little better than that rigid and lifeless form whose spirit, alas, has left it. Those who flock here have lost an equally faithful interpreter of their words and thoughts, without a perfect rendering of which they must approach the seat of justice only to receive an imperfect and mutilated substitute for justice. Such was the grave importance of his duties, and such was the admirable way in which he discharged them. If the highest praise that

can be given to a man is (as I believe it to be) praise for duty well performed, that highest praise I desire to take this earliest opportunity of publicly awarding, and also to record permanently on the minutes of this Court, as due to the memory of the able and honest officer now removed from the scene where his discharge of duty won universal regard, no less than that amicable and gentle bearing, in which the high courtesy and polish of an educated native gentleman of rank, were uncontaminated by a single trait of hollow fulsomeness or courtiership. If these words can help to encourage others to 'go and do likewise,' the good work which he has done in life, perpetuated by the memory of his example, will not cease with his death : his *own* work will thus still go on, and his presence still be with us."

SURAT.—At a recent distribution of prizes at the Hindu Girls' School at Surat, the Judge, H. M. Berwood, Esq., who presided, spoke in high terms of the late excellent wife of the Deputy Collector, Mr. Jugjeevandass. This lady was a leader in the cause of female improvement both at Ahmedabad, where she warmly co-operated with the late Mrs. Oliphant, and here in Surat. If many native ladies in different parts of India were encouraged by their husbands to take a similar position, the progress of female education would be much more rapid than it is. They would certainly find everywhere English ladies who would help them. The Judge thus spoke :—

"It is fitting also on this occasion that I should give expression to the Committee's deep sense of the loss which we have sustained during the past year in the death of the late lamented Mrs. Jugjeevandass Kooshaldass. You all know how indebted we are to our Secretary, Mr. Jugjeevandass, and how much of the success of these schools is due to his active exertion. The late Mrs. Jugjeevandass also took a keen interest in their welfare. She was a frequent visitor, and helped greatly by her advice and good-will ; and now that she has been taken from us, the loss is felt to be a personal one by many in our midst. I trust that the good example which she set may be followed by other native ladies."

REVIEWS.

The lecture of the first Prince of Travancore on the manners and customs of his countrymen, which he places under the category of "secondary morals," is amusing and instructive ; and taken in connection with his first lecture, it establishes the earnestness and sincerity with which His Highness seeks the moral regeneration of the Hindus in Southern India.

The Prince explains the term 'secondary morals,' as he holds it, in the following words :—"What I have designated 'secondary morals' go often under the names of manners, customs, usages, etiquette, &c. Sometimes they are the reflex of the primary morals, sometimes founded upon utility, and sometimes the product of mere fancy. Be their origin what it may, they present to us an interesting object of inquiry, and often lead us to the discovery of facts of enduring value. Each country, each society, each class has its own secondary morals."

The Prince speaks of "punctuality" as occupying a place midway between primary morals and mere manners. He shows how unpunctual his countrymen are in every respect, in every business of life, and in all social intercourse. He refers to a common type of unpunctuality, that of failing to return what a Hindu "borrows" from another, by drawing out a set of circumstances from the given fact of A borrowing from B an umbrella "to go out in the rain on some urgent business." The amusing description of the fate of this umbrella given by the Prince should be read to be appreciated. Connected with unpunctuality is the utter disregard of the value of time that the Hindu evinces. You cannot write too strongly on the vexatious inattention to the progress of time which a native who has some work to finish for you, shows. The instance which His Highness alludes to, of an ivory carver having taken one year to complete some ivory work, is only one of a hundred that occur in every large town.

Another point which the lecturer refers to is the want of cleanliness amongst the natives of India. The Prince reckons cleanliness as a secondary moral ; and states in forcible words that decency and sanitary considerations demand that it should be always practised.

Finally, the Prince deplures the usage or custom that condemns a Hindu woman to a position of servility in a Hindu household. He calls upon his countrymen to raise the Hindu women to social equality ; and the cry, coming from a Prince, the heir apparent to a musund, speaks volumes for the future welfare of female society in Travancore.

WITHIN the limited compass allowed by our journal it will be impossible to notice with any amount of thoroughness the Indian periodicals which we have lately received. Nothing but a cursory review of them is here possible. *Ataleekhe Hend* or the *Indian Reformer*, a Punjab paper started last December, appears to be a very promising one. It may be called a purely Indian paper, Indian in its ideas and in its modes of expression, only with this difference that those ideas are more enlarged and more liberal than could have been expected, a consequence indicative of the amount of influence produced by European civilization upon the native mind. In giving its opinions on matters connected with the Government, as well as in criticising the views of different newspapers and periodicals, its tone is moderate and argumentative, not often unmingled with a little of that sarcastic humour which characterizes the Oriental mind, and which is usually levelled with great effect. The third number of the *Indian Reformer* draws our attention to the mismanagement of gaols and to the miserable condition of the prisoners ; suggests remedies for both, and recommends a certain amount of mental and mechanical education for the latter in order to secure their future good conduct.

The *Kohinoor* is now entering on its 27th year, which is a sufficient proof of its being ably conducted. The spirit in which various suggestions have been made in the number of the 2nd January last for the improvement of the Punjab educational system is very praiseworthy. It has been well pointed out that not only are books of merit requisite for a sound education, but also that their judicious distribution among the various classes according to the capacity of the students is equally so.

We acknowledge with many thanks the receipt of Sir Richard Temple's most valuable Minute on the Famine. Want of space obliges us to defer our notice of it to our next number.

The same cause obliges us to defer the continuation of the Review of M. Garcin de Tassy's pamphlet.

INDIAN INTELLIGENCE.

The *Times* publishes the following letter, signed "Hurrychund Chintamon," and dated from 4 Addison Terrace, Kensington:—
"I can only trust to your well-known sense of justice for the insertion of a letter containing sentiments opposed to your excellent and luminous article on the meeting of the National Indian Association last Thursday at Bristol. The great difficulty in the way of an increase of sympathy between Great Britain and India is the want of means of an increase of knowledge, the want of means of a dissipation of mistake. India is not so represented here as to enable Englishmen, however desirous, to form an impartial view. Condemnatory expressions are received with the

inherent disposition of humanity to take that which is bad for granted, without examination. Few, indeed, are like those old Berseans, who must have been a thorn in Paul's side, in their tendency to search for themselves whether those things were so. In my own experience among Englishmen I have found no lethargy, no general indifference to India, but rather an eager desire for that information which it is the object of Miss Carpenter to provide; but I have found a Cimmerian darkness about the manners and habits of my countrymen, an almost poetical description of our customs, and a conception no less wild and startling than the vagaries of Mandeville or Marco Polo concerning our religion. It is against these spectres that Miss Carpenter has undertaken her crusade, a war not impossible, not arduous, not even, I think, difficult. Her desire is to create by wider knowledge, warmer personal sympathy; to knock at the door of the Indian heart, which at any hour of the night is ever ready to open; to establish social intercourse, and to banish religious animosity. The half-time factory, the elevation of women, the reformatory and industrial schools, while they would earn the gratitude of all India, are but first steps, if I may say so, of English duty to a state which, to conclude with the impressive words of Sir G. Campbell, 'Providence has entrusted to English care.'

THE NATIVE PRESS IN INDIA.—Some brief reference to the present state of the native fourth estate in Bengal may not be without interest. Last year seven vernacular journals retired from business and twenty took it up. At present four are published every day, one twice a week, thirty-one once a week, thirteen twice a month, and five once a month. Of these twenty are published in Calcutta alone, five in the Presidency Division, eight in Dacca, two in Assam, two in Burdwan, three in Patna, and nine in Rajahmundry. The number of vernacular journals in the north-west provinces is not far below the foregoing. The native journals in Bombay, Madras, Punjab, &c., are proportionately numerous. But their readers are comparatively few. We believe the *bona fide* circulation of the north-west vernacular journals does not exceed eight thousand, out of a population of about thirty-two millions.

This newspaper constituency is considerably less than that of the new *Working Men's Journal*, published near Calcutta. This Barahanagar paper, founded by that enterprising and patriotic Brahmin, Mr. Sasipada Banerjee, rose quite recently from ten to about fifteen thousand. Of course, the most interesting question in connection with the native papers is their attitude towards the English Government. They are officially described as being loyal on the whole. Sir Richard Temple is struck with their "remarkably independent" style of criticism; and well he may! We have never come across any criticism more "remarkably independent" than that in which the Calcutta *Amrita Bazar Patrika* recently excused Mulhar Rao Guicowar's attempt on the Resident's life. Poisoning was bad morality in the abstract, but really it was the only means left whereby his Highness might free himself from Colonel Phayre's abominable tyranny; the wonder was that native princes in general were so slow to imitate the Guicowar's pluck! There are some native papers on the Bombay side, as well as in Bengal itself, which do not fall very far behind the *Patrika* in point of independence. Their existence is a standing illustration of the freedom, mildness, and beneficence of foreign rule in India. In Europe their conductors would have been packed off to the Siberian mines or New California.—*Pioneer Mail*.

CALCUTTA.

BARAHANAGAR—THE DHURMA SHOVA.—The second anniversary of the Shadharan Dhurma Shova, Barahanagar, was held in the house of its founder, Babu Sasipada Banerjee, on Saturday, the 6th, and Sunday, the 7th March. The Babu conducted service on the first day, and Babu Jodoonath Chuckerbutty from Calcutta on the following day.

We once more notice with pleasure the work which is being carried on by Babu Sasipada Banerjee for the elevation of the working class of the manufacturing town of Barahanagar. Besides conducting the really useful periodical, the *Bengalee Workman*, the Barahanagar Working Men's Club, of which Babu Sasipada is the founder and the president, have under their management a night-

school for the education of the factory people. On Monday last the annual distribution of prizes to the young men and boys of this evening school was held at 8 p.m. in the house of their president, Dr. David Waldie presiding. The place of distribution was tastefully decorated with flags and flowers, and the walls were adorned with pictures and diagrams of different sorts, while a band of *noabuts* played lively tunes, giving a cheerful aspect to the proceedings. The business commenced and closed with Bengalee hymns, which were sung by the working-men themselves. The work of education carried on by the club is not merely reading and writing, but what is a matter of great encouragement, the endeavours of the club have done good, inasmuch as they have aroused a spirit of improvement in the minds of the working-men who come to the club, and who have in many ways changed their mode of living. —*Indian Daily News*, March 12th, 1875.

CHRISTIAN BOYS IN CALCUTTA.—The *Indian Daily News* says : —“There are now hundreds of Christian lads in Calcutta, for whom, humanly speaking, there can be no future but one poisoned by idleness and crime. Why are not these lads to be taught some useful art or handicraft, so that a few years hence they may earn an honest livelihood for themselves? The answer is—not that there is no demand for such labour, for we are assured that there is—but because some poor parents will rather bring up their sons in ignorance than apprentice them to labour, and because for even such lads as might be willing to be taught, there is no school to teach them. The Free School does, we believe, some noble work in this way, but its work is necessarily limited; and the efforts of the Benevolent Institution are unhappily limited to literary instruction. Looking over the reports of this institution for the last three years, we find in each of them an earnest appeal from the secretary for means to open a workshop in connection with the school, and on each occasion the appeal would seem to have fallen on listless ears.”

We learn from our Madras correspondent that a large meeting of Hindu gentlemen was held at Madras to consider how they should do fitting honour to Mr. E. B. Powell, who was on the eve of his departure from Madras. This gentleman has for a very long period

held the honourable position of Director of Public Instruction in that Presidency. The duties of this office he fulfilled in a manner which obtained for him the grateful appreciation of numbers of the rising generation who had had the benefit of his influence. It was decided to erect a statue to his honour, and subscriptions were pouring in from all quarters.

Lady Hobart has been presiding at the anniversaries of many girls' schools, and had given great encouragement by the kind sentiments she expressed on these occasions. Her ladyship also takes considerable interest in the nursing system lately introduced into the General Hospital, which she frequently visits, conversing with the patients in a kind and consoling manner.

A flower show was lately held at Madras, where many native gentlemen exhibited splendid collections of flowers and foliage, plants and ferns. They obtained the principal prizes.

An opportunity offers in India for ladies who desire to follow the medical profession." We read that a female dispensary, established at Benares by His Highness the Maharajah of Vizianagram, has become immensely popular, and the demands upon the time and attention of the lady in charge, Miss Brink, M.D., from America, are almost greater than she is capable of attending to. Rich and poor of all classes flock to her for advice. Women, rich and poor alike, flock daily to the "Vizianagram Dispensary," making such demands upon Miss Brink's time and attention that sometimes she is scarcely able to visit at their homes those who are too weak and ill to go to her.—*Homeward Mail*.

A number of young native women of the barber caste are to be trained as midwives in the Lying-in Hospital, Madras. Several higher caste females have already gone through a course of instruction, but these "shrink with horror and disgust at the idea of having to act as *accoucheuses* to low-caste women," according to the Surgeon-General,

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The following gentlemen have kindly undertaken to be the Correspondents and Hon. Agents of the Association. They will supply the Journal, and remit all subscriptions to the Treasurer, TERRETT TAYLOR, Esq., who will acknowledge them in the next Journal:—

BABU SASIPADA BANERJEE, Inspecting Postmaster, Calcutta.

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WE rejoice to know that the Indian Government is contemplating the establishment of Juvenile Reformatories in India, and that legislation on the subject is actually in preparation. India is now in the same position with respect to neglected and criminal children, that England was in a quarter of a century ago. Now in India, as then in our own country, there are multitudes of wild thievish lads infesting the large cities, and numbers of boys on whom the law has ineffectually inflicted its most severe penalties;—there are also in India wandering gangs of adults living by plunder, accompanied by children, who are serving their apprenticeship to a life of crime. Some thirty or more years ago there were many young boys, under professional training to become skilful murderers as their life work; these however have been exterminated as a distinct class by the very simple process of keeping the adults confined for life, more or less rigorously, as their own condition and conduct permitted; and putting the young ones into an Industrial School, where they learned skilled trades, and found honest labour a more safe and pleasing way of

spending their lives than that practised by their fathers. In the pages of this Journal (Sept. 1872) a full account has appeared of the Thug Industrial School at Jubbulpoor, in which city some of the most respected citizens are the descendants of the ancient Thugs.

Simple punishment has no more effect on Hindu boys now, than it had on British children five and twenty years ago. Then these were imprisoned over and over again; they eventually turned out experienced criminals, and after eight or ten incarcerations put the country to the expense of transporting them, at a cost of not less than £80, to establish a criminal population in a new hemisphere! Transportation is now happily at an end, and the Indian Government is unwilling to expose young boys to the certain contamination of the Gaol, as it exists in that country; it has therefore substituted, wherever possible, the punishment of whipping. This of course cannot reform, and cannot even deter, unless the means are at the same time also supplied of leading a better life. "What shall I do," said a poor boy of 14, who was being bound to receive twenty stripes for stealing, after having recently suffered the same infliction for a similar offence, "What shall I do? I have nothing to eat; my friends will not take me in; the Court will whip me, and turn me into the streets." What *can* such poor boys do? There are no Prisoners' Aid Societies in India;—no Homes or Refuges for them as in England. Voluntary Reformatories existed in England long before the passing of the Reformatory Act, but in India we have never heard of more than one such institution,—the David Sassoon Reformatory, at Bombay, which was established in 1857 for the improvement and training to work of convicted boys, by the sons of the late Mr. David Sassoon. This institution was so far recognised by the Government that they agreed to make an annual

grant to the Institution, and to pay the salary of an engineer, the School being inspected by the Government; the magistrates of Bombay availed themselves of the Institution by sending to it juvenile offenders, who were indentured to it as apprentices, and were thus kept under legal detention. This Reformatory is still in operation, and though it cannot in many ways be regarded as a model of imitation, not having kept pace with the improvements of the age, yet it has done good service by proving that such an Institution can be carried on in India as well as in England; that magistrates there approve of the principle of teaching not punishing juvenile offenders; and that the public sympathize with the work. The Government being evidently desirous of extending the benefits of the Reformatory School system, introduced for the purpose a section in the Act XXI, of 1861. The substance of this was, that a sentence of imprisonment passed on such young persons may be carried out in any Reformatory in the district which fulfils certain conditions. It did not however make provision for the establishment or support of such Reformatory; as none have been since established by voluntary effort, the Reformatory section has remained a dead letter. Nor did the clause intended to give legal detention prove available even for the existing Reformatory, as this detention was limited to the duration of the prison sentence, the managers of the Sassoon Reformatory did not avail themselves of it, but continued the apprenticeship system. We have seen in the pages of this Journal (November, 1872), that at Nagpore a Reformatory was established a few years ago under very favourable circumstances, but that the Act did not give sufficient power to work it, and it was closed.

Legislation is then necessary before a Reformatory system for Juvenile Offenders can be introduced into India. Sir

Bartle Frere lately said at Manchester, and very truly, that the same principles are true in India and in England; but that in the application of them, we must consider the When, the Where, and the How, in reference to the different conditions of the two countries. The general principles of reformatory treatment for juveniles are the same everywhere, and are as applicable to young Hindus as to English boys. They must be trained and educated, not punished. The WHEN is certainly the present time. India is fortunate in having a Viceroy who understands the subject, and takes an interest in it, and Bengal a Lieutenant-Governor who shares the same views. There is no longer the difficulty which might have been anticipated ten or even five years ago, from the ignorance of the subject which existed on the part of the natives. The nature of reformatory treatment is now better understood. Many native gentlemen who have visited England have been astonished and delighted by inspection of our Reformatories, and have admired the results effected, by the transformation of idle mischievous boys into respectable and self-supporting citizens. The native press has taken up the subject, and an earnest desire has been expressed in many quarters that such Schools should be introduced into India. The WHERE is every part of India where juvenile delinquency exists, and that will probably be found to be in most parts of the Empire. If the next generation is to be better than the present one, all young neglected and criminal boys, such as come under the provisions of the English Industrial Schools' Act, should be placed under proper training. The HOW must be by legislative measures adapted to the circumstances of the country. The establishment of such Schools will in some respects not be so difficult in India as in England. The expense will be very much less. The land properly cultivated yields, in those tropical regions, an

abundant return. Many experienced persons in different parts of the country have stated that these boys could very soon raise enough from the ground for their own maintenance, simple as it is in India. We have seen in this Journal of October, 1874, that in the Ratnagiri Saw Mills, young untrained boys were soon able to maintain themselves, and even help their families. The expense of clothing would be very trifling; a few rupees annually would purchase enough calico for Hindu lads' simple yet decent raiment, instead of the heavy fustian and strong expensive shoes of our working boys. The warmth of the climate would prevent the necessity of the outlay occasioned by our substantial and complicated house arrangements. The expenses of discharge would be much less. There would be no need to incur the cost of emigration, and there would be certain to be an ample demand for the skilled and intelligent labour of trained boys. The chief expense would be the superintendence. Labour masters might indeed be obtained at a cheap rate, for expensive trades should not be introduced, and the Education Department might furnish the teaching; but there should be one superior Superintendent who well understood the principles of the system, from personal acquaintance with its practical working in England. This would be essential, at first especially, and he might afterwards train others. All this appears very simple. It is true that difficulties may arise from the habits and superstitions of the people; but these are not felt to be great in the Sassoon Reformatory, and as the officials would be generally natives, they would be able to avoid unnecessary annoyance, while they trained the inmates to decent and orderly habits.

All these are, however, details which may be safely left to local management. The general system should be that of a Home School, not too large for individual influence, and it

should not in any way be a prison. Hence as much individual effort as possible should be enlisted in it. It should be in no way like a gaol, or have a prison character.

In England there are Reformatories for young persons up to sixteen, who have had a previous imprisonment for some felony, and Certified Industrial Schools for young children under fourteen *without* previous imprisonment. All are included under the provisions of this Act, who commit any punishable offence up to the age of twelve, and all up to the age of fourteen who are found vagrants, or who frequent the company of reputed thieves.

It is this last which would be best for India. No prison stain will then attach to these young persons, the sentence being simply one of legal detention in the School for a period terminated by the age of sixteen. The Schools in England may be established by voluntary effort, or by the School Boards, and must be certified as fit and proper by the Secretary of State, who grants a fixed sum from the Treasury for each sentenced child, the remainder of the expense being defrayed by local rates and voluntary benevolence. If an Act were passed in India embodying such general provisions, each locality could adapt its Certified or Reformatory Industrial School to the wants of the district, and the inhabitants could be enlisted to sympathize in the work. We know one native gentleman who is seriously thinking of purchasing some acres of land to begin a small voluntary Reformatory under his own care, and more than one who, having studied institutions in England, are desirous of taking a part in the establishment of similar ones in their own country. We trust that the year will not close without witnessing preparation for the establishment of many such schools.

THE INDIAN FAMINE.

We have received the minute by the Hon. Sir Richard Temple, K.C.S.I., on the late famine in Bengal and Behar. It treats the subject under six headings, viz. :—

"1st.—The origin and manifestation of the calamity; the principles on which the Government determined to meet it; the general plan of operations, and the preliminary instructions issued for that end.

"2nd.—The measures adopted in detail for carrying those principles and instructions into effect according to the development of affairs.

"3rd.—The statistics of the estimated extent and character of the calamity, and of the means employed by the Government to avert the consequences, together with the estimated expense of the undertaking.

4th.—"The progress of the relief operations from the setting in of the famine to its culminating point, the actual result being compared with the estimate.

5th.—The gradual decline of the famine until its ultimate extinction, and the diminution of the relief operations until their cessation.

6th.—General considerations relating to the circumstances described in the previous chapters."

As will be seen from the headings, the famine is treated very fully in all its bearings. We can assure our readers that a careful study of the minute will repay all who are interested in the future welfare and government of India, and will also do much to remove many incorrect views that are held as to the effects of the famine, and the measures which ought to be adopted to lessen the probability of such a terrible calamity again befalling any of the districts of our Indian Empire. A very good map, lithographed in colours, is given with the minute, showing the very distressed and less distressed

districts ; it will be found of great assistance to a true understanding of the extent of the famine.

To carry out a comprehensive and searching system of relief a very large staff of officers and officials had to be collected. The ordinary civil establishments being unable to supply the required force, assistance was procured from other quarters, and many native officers and officials were added to the staff. Sir Richard speaks very highly of their services.

The following extract proves very clearly how well the Government plans were conceived and carried out. The deaths from starvation were very few, and there was much less of suffering and sickness amongst the inhabitants and cattle than might have been expected from such a widespread famine :—

"The total quantity of grain ordered to be transported to the interior from the north bank of the Ganges by the middle of June, amounted to 343,750 tons, of which about 340,000 tons were carried within the appointed time. The small residue arrived within a short time afterwards. During this period, although the cattle suffered severely in parts of north-east Tirhoot, there was no general sickness, murrain, or epidemic. The Government fodder as it arrived proved most useful, and the veterinary establishments in the field hospitals tended the ailing and injured animals.

"The weather during the months of April and May was unusually dry. The showers to be looked for at that season never fell ; much fear was felt lest a dearth of water should supervene. The running streams, so frequent in north Behar, were at the lowest ebb. The water in wells, usually a few feet below the surface, was reached only at a considerable depth. The tanks were drying up, but were dug out deeper and deeper by the relief laborers till water was obtained. Thus a supply was maintained in all the villages. These village tanks are in constant use with the mass of the people, and are very numerous all over the country. The improvement of them in a manner, which must be gratefully

appreciated for many years to come, will be one of the results of the relief operations.

"The public health was good, probably above the average of ordinary years, throughout this drought and heat. No epidemic sickness broke out. The people were spared the visitations of cholera and small-pox which had been so much dreaded. Relief had been so fully dispensed that the general diseases which are known to follow in the train of famine never supervened. The stronger classes, mostly to be found on the relief works, were in good physical condition. The weaker classes, mostly to be found on the gratuitous relief lists, were, on medical inspection, found to exhibit all the miserable symptoms which arise from want of nourishment. But their state improved week by week; and the medical reports constantly showed a decreasing percentage of persons emaciated and depressed, and an increasing ratio of persons in ordinary condition. Reports of death from starvation were very rare. The authenticated cases numbered only 22 from the commencement of the scarcity to the 20th June, which may be taken as the culminating point of the distress."

There has been much discussion as to the best mode of granting relief during the famine, and at the time it was a matter of serious consideration to the Government officials how to best dispense it in the varied and difficult circumstances in which they were situated. As regards "relief labour," one of the disputed points, Sir Richard is decidedly in favour of "piece work."

"The 'piece-work' plan was found the best on every account. As regards facility of supervision, prevention of cheating, and economy of money, it is excellent for the sake of the works; but for the sake of the people also it is preferable to any other plan. It offers a stimulus to extra exertion and self-improvement, and conduces to industrial training. By holding out the prospect of gain, it makes the relief labourers work harder, perhaps, than they had ever worked before. It teaches them to save something from their earnings, and to exercise forethought. Its good effects were exemplified in the conduct of relief labourers during May and June, as described in Chapter IV. And when the expenses of relief

works are examined, it is found that even when the piece-work rates were twice as high as in ordinary years, the work done cost less than under the daily wage system, when the rates were kept down to the low standard of ordinary years. The experience of 1874 seems to show that piece-work, even at high rates if necessary, shall always be introduced on relief works at the earliest possible moment."

We will conclude our notice of this very valuable minute with a passage from it which will afford great relief to those who have allowed themselves to take a too melancholy view of the evil effects of the famine of 1874. —

"Respecting any supposed evil legacies of the famine, I hope that they are but few. Certainly a great expense has been incurred, about five and three-quarter millions sterling. This is an evil which cannot be overlooked or forgotten. It may be thought that a precedent has been established, which, whether for good or not, still is in either case most important. If any such precedent is thus established, I believe it will be for good, though I need not discuss its bearings here. Otherwise no evil legacy is perceptible. The famine relief may not have made the people better, but it has left them at least as well, morally and physically, as it found them. Some questions have been made prominent, the discussion of which may conduce to the public benefit hereafter. The insight of Government and its officers into the condition of the people and resources of the country has been improved. Public works for the prevention of famine in future have been designed. Another bond has been added to those bonds which unite the Government and its subjects. Above all, there is the moral effect of the elevated example which has been set by Government before the people at large."

Sir Richard might have added another beneficial effect of this Famine, the sympathy excited in England for the starving people, and the effort made to relieve them. We quite agree with him in hoping that the beneficial results of the Famine far outweigh any evils which may have arisen. We go farther, and express our belief that this victory over the Famine is the most noble that was ever achieved in India.

JOURNAL OF THE MADRAS BRANCH OF THE
THE LATE LORD HOBART,
GOVERNOR OF MADRAS.

The sudden and lamented death of this nobleman, just as he appeared to be entering on an important career of usefulness in his Presidency, is a great public calamity; we desire to offer to his bereaved lady, our esteemed Vice-President, the expression of our respectful sympathy in this deep affliction. It cannot but be gratifying to her, and interesting to the public, to learn from our native correspondent how both Lord and Lady Hobart are regarded.

MADRAS, *April 20th*, 1876.

"You must have by this time heard through the wire the great loss we have sustained by the sudden and unexpected death of Lord Hobart. A few days back he presided at the anniversary and distribution of prizes at the Presidency College. He there made a very brilliant speech. He came home ill after the excitement and crowd and heat. It is fearfully hot, and Lord Hobart lingered this year longer on the plains to complete his harbour arrangements. At first a kind of dysentery set in, and it was soon accompanied by fever. There were not even rumours of anything serious, when the announcement of his death broke in like a clap of thunder. I could hardly give you an idea how all classes of people were in sincerely mourning the loss. He was becoming the most popular Governor Madras ever had since Sir Charles Trevelyan. He had answered the various questions of importance in all their bearings. He had just

completed an examination of the nature and characteristics of Indian politics, Indian society, Indian customs and peculiarities, and he was just beginning an exceedingly statesman like and useful career, when he was so unfortunately cut off. Lady Hobart, who is considered by all as a model wife and lady, and who commanded great respect and love from all those that knew her, had been latterly making herself most useful. She took an earnest interest in all the social questions connected with India, and at the same time had set her whole heart upon the amelioration of the condition of Hindu women. She has become extremely popular. Men, women and children of all classes and communities, rich or poor, all deeply and sincerely sympathize with her in this great trial; and I, who possess sincere admiration for the lady, hope that that religious feeling which she has always been known to possess to a reality and intensity, will enable her to bear this present trial. Lord Hobart, to my mind, has become a martyr. He risked his health for public duty and for the good of the Presidency, and, I only express the universal opinion, when I say that I shall feel delighted should Her Majesty recognize his services by conferring a pension on his unfortunate widow. It is rumoured that she leaves Madras in a fortnight. I attended his funeral the day before yesterday. All classes came to do honour to the remains of the departed."

REVIEW.

THE LAST DAYS IN ENGLAND OF THE RAJAH RAMMOHUN ROY, by MARY CARPENTER. Second Edition. London: E. T. WHITFIELD, 178 Strand, W.S. 1875. Price 4/-.

Those of the present generation who can look back some five and forty years may remember seeing in London a Hindu gentleman of noble stature and dignified presence, attired in the rich and graceful dress of his country. He was frequently to be met with in the Library and Committee Rooms of the House of Commons, as well as in society and in our public places. This was the Rajah Rammohun Roy, the great reformer, who was the first to endeavour to call his countrymen to a purer and higher faith, and who obtained the co-operation of the British Government in the abolition of suttee. He was the first Hindu of distinction who visited this country, after having encountered great opposition and difficulty occasioned by the prejudices of his people. While in London his evidence was taken by the Government on many important subjects, and is to be found in the blue books of the House of Commons. He did not return, as he had hoped, to India there to carry on his work of reform, but died in England. He was too far in advance of his countrymen to be appreciated at the time of his death, by more than a very few of them. Hence no complete biography of him has ever appeared, nor have his writings been collected. Few persons, if any, in England or India have sympathised with and appreciated the noble spirit which animated Rajah Rammohun Roy as Miss Carpenter has done. His aspirations and works have, indeed, become part of her life; admiration for his purity of intention and earnest endeavours for the development of a higher faith and morals in his fellow countrymen, excited in her many years ago a strong desire to further the work which he begun. We need not tell our readers how practically that desire has been carried out, and how it still

continues to exert such a powerful influence in her, as to make the welfare of India one of the subjects ever nearest to her heart. We wish some one in India, imbued with the spirit of this great reformer, would write his memoir and edit his works with the same loving care as Miss Carpenter has given to his "Last Days." It is due to the memory of Rajah Rammohun Roy that such a recognition of his work should appear; it would be highly valued in England by all who take an interest in the work of moral progress and political enlightenment in India, of which the Rajah was the pioneer; it would be of incalculable advantage to a very large class of the natives of India who are earnestly seeking for a higher faith, and it might also awaken others to nobler views of life for themselves and their fellow countrymen.

In confirmation of this view we quote Miss Carpenter's words from her preface to the second edition, just published, of the "Last Days of Rajah Rammohun Roy":—

"The first edition of this work was prepared on the eve of the author's first visit to India, in 1866. It was hoped that its appearance would stimulate to efforts among the countrymen of the Rajah Rammohun Roy to collect such material as might lead to the preparation of a complete memoir of one of the most remarkable men and distinguished reformers whom India, and the world, has ever produced. These hopes have been disappointed. The time does not appear to have yet arrived when his life and work are fully appreciated in his own country. His works have not been collected and published, and the important evidence which he gave before Parliament still lies entombed in the blue folios. Yet the seed he sowed on an apparently uncongenial soil is now springing up in every part of the country."

This new edition of "The Last Days" has appeared at a most appropriate time, it will bring an additional welcome to the editor when she reaches India, as, we believe, she hopes to do in the autumn of this year, and meets her numerous friends, some who know her personally, but some far more who, though they have never seen her, reverence her and esteem themselves her friends on account of her unabated interest and untiring zeal in the present and future welfare of their country.

We feel sure our readers will obtain "The Last Days" for themselves, we shall not therefore give many extracts from it. When we consider the age in which the Rajah lived and the surroundings of his life, we cannot but wonder at his noble independence of mind and breadth of thought as shown in the two following passages from his writings. The first appears in his preface to his translation of the Vedant :—

"By taking the path which conscience and sincerity direct, I, born a Brahmin, have exposed myself to the complainings and reproaches even of some of my relations, whose prejudices are strong, and whose temporal advantages depends on the present system. But these, however accumulated, I can tranquilly bear ; trusting that a day will arrive when my humble endeavours will be viewed with justice—perhaps acknowledged with gratitude. At any rate, whatever men may say, I cannot be deprived of this consolation—my motives are acceptable to that Being who beholds in secret and compensates openly."

The second is taken from "the conferences" on the practice of burning widows alive :—

"The faults which you have imputed to women are not planted in their constitution by nature ; it would be, therefore, grossly criminal to condemn that sex to death merely from precaution. By ascribing to them all sorts of improper conduct, you have indeed successfully persuaded the Hindu community to look down upon them as contemptible and mischievous creatures, whence they have been subjected to constant miseries. I have, therefore, to offer a few remarks on this head.

"Women are in general inferior to men in bodily strength and energy ; consequently the male part of the community, taking advantage of their corporeal weakness, have denied to them those excellent merits that they are entitled to by nature, and afterwards they are apt to say that women are naturally incapable of acquiring those merits. But if we give the subject consideration, we may easily ascertain whether or not your accusation against them is consistent with justice. As to their inferiority in point of understanding, when did you ever afford them a fair opportunity of exhibiting their natural capacity ? How then can you accuse

them of want of understanding! If, after instruction in knowledge and wisdom, a person cannot comprehend or retain what has been taught him, we may consider him as deficient, but as you keep women generally void of education and acquirements, you cannot, therefore, in justice pronounce of their inferiority."

Joined to this independence and breadth of mind there was a grace of manner often sadly wanting in patriots and reformers. Miss Carpenter thus pleasingly describes him in this respect :—

"The contrary was the case in the Hindu patriot and reformer. The extraordinary courteousness and suavity of his general demeanour, and his habitual care to avoid giving unnecessary pain, would have made those who enjoyed his society think of him only as a most delightful and intellectual companion, did not some observation incidentally reveal what were the ever present subjects of his thoughts."

INDIAN INTELLIGENCE.

THE DISTRIBUTION OF PRIZES AT PAZI COLLEGE, CEYLON.

(From the Overland Examiner)

On the 24th of December, 1874, this interesting ceremony was conducted by Mr. Advocate Alwis. After expressing his regret at the unavoidable absence of his Excellency the Governor, the Advocate continued, "I am indeed gratified to learn that the branches of study which are pursued in this Collegiate Institution, are such as to enable my countrymen to acquire a thorough acquaintance with those higher branches of linguistic learning, which will entitle them to rank amongst the highest Pandits of the land. Five and thirty years ago, when I myself commenced to devote some attention to those branches of

study which are pursued here, the amount of education, or the number of educated men, was not such as I could speak of in very complimentary terms; but I am very happy to find that as time had passed on, and a fourth of a century had been added to the past, a number of men have sprung up from our midst, who could not fail to be an ornament to our society, and to our country."

After expressing his satisfaction that "the vast and noble language of Sanscrit," forms one of the most important branches of study in the College, Mr. Alwis thus speaks of the Pali language. "The Pali is a language which I believe to have risen in those ancient times when the Vedas only existed in the memory of man, and when both dialects adopted like forms. I believe you are aware that there is a great deal of attention paid to this language in all parts of Europe, and I think very properly so. There is an interest attached not only to the language itself, from its high antiquity, but to the subjects which that language reveals. Buddhism forms one of those important subjects. Its study has engaged my earnest attention for the last twenty years, and I can assure you that it has in no way diminished my anxiety to learn more and more of it. It is a great mistake to suppose that, amongst educated and enlightened men of the latter half of the 19th century, the study of an elaborate system of philosophy, such as Buddhism, will be injurious to an adverse faith which one professes. I think the time has long passed by when people of one religion were afraid to examine the principles of another, lest they might injure their affections for their own. That faith, amongst enlightened and educated men, must indeed be exceedingly imperfect, if the examination of a foreign religion such as Buddhism will reveal its imperfections."

After stating the necessity of acquiring a correct knowledge of the vernacular of the country, Singhalese, he continued: "Those however who desire to reach to eminence must also study the English,—that language through which they could acquire so much valuable information, learn so much that is new and useful, and obtain so much matter to correct their own

erroneous views, or to incite and encourage them. The superiority of your respected Principal and others is undoubtedly owing to a little acquaintance with English, by which they have been enabled to read what is written in foreign countries, and to profit by foreign criticisms and foreign learning."

After advertng to other important branches of study, such as medicine and mathematics, the learned Advocate urged on the students the importance of renewed and earnest exertions, and distributed the many valuable prizes, among which were the "Contributions to Oriental Literature," and other works by Mr. Alwis himself.

We hope to receive from some of our correspondents more information respecting the interesting Island of Ceylon. We are quite unaware what progress it has made in the various social reforms, which are the chief subjects of our articles in the Journal.

THE FOURTH ANNIVERSARY OF THE SUBHA SADHINI SABHA, AND ITS ANNUAL REPORT FOR THE YEAR 1874-5.

(From "The East," Dacca.)

The Subha Sadhini Sabha has now passed the fourth year of its existence. During this time it attempted to do many things, but succeeded only in a few of them. It set on foot a weekly pice paper intended for the mass of the people. It started the present adult female school. It raised its voice against intemperance. It cried, with its feeble cry, against polygamy and infant marriage. To those who judge of things only by their visible and immediate consequences we have not much to offer that could fully meet their wishes. But those who can follow actions to their consequences, however remote, who can recognise causes in their effects, however disguised, and, above all, who can take the will for the deed, will allow that the very attempts, though unsuccessful in the beginning, will bear fruit in the end. And if these movements, besides affecting those that were personally concerned, have done anything more, we could not perhaps point to a better result

than the meeting around us now, where the mighty and the powerful, the rich and the noble, the learned and the patriotic, have all met on the common ground of love of reformation, in a respectable and august assembly,—an assembly whose peculiar feature is the presence of a few of the representatives of that section of Hindu society, to recognise whose claims and to vindicate whose rights our Philanthropic Society was originally founded.

As the Adult Female School and the Girls' School attached to it occupied the foremost attention of the Society last year, we shall notice the working of that school first. As stated before, it is under the control of the Subha Sadhini Subha, some of the members of which compose the managing committee for the conduct of the necessary business of the School. There is a Girls' School attached to it attended by girls of high family and respectability, in which occasionally the monitorial system of education is resorted to, it being one of the objects of the Adult School practically to instruct the students the art of teaching. From the establishment of the School up to the present time, no less than twenty adult pupils have taken their admission, but as most of them were married, the removal of their husbands and guardians from this place, together with a number of cognate circumstances, have now reduced the number to nine. Considering all the circumstances that are opposed to the public education of the ladies of our country, and knowing as we do all the customs of Hindu society, we cannot be surprised at the small number of pupils now on the roll. It is proper here to state in justice to that school, that we have been up to this time able to secure the service of only one mistress, the rest being male teachers. Want of competent mistresses has long been felt, but up to the present moment nothing could have been done with the present small resources of the school to remedy this defect. Many distinguished personages honoured the school with their visits during the course of the last year. Among them we may make prominent mention of the names of his Excellency the Viceroy of India, his Honor the Lieut.-Governor of Bengal, Mr. Sutcliffe the Acting Director of Public Instruction, and Mrs Cockerell. * * *

Many valuable wool and carpet work patterns, together with

a number of books and nice toys, were presented to the school by Babu Sasipada Banerjee of Barahanagar, many of those things having been sent to him by the National Indian Association at Bristol.

We have also to offer our thanks to the National Indian Association of Bristol, and specially to Miss Carpenter, for having kindly sent us gratis some copies of the National Indian Association Journal every month. That journal is a record not only of the proceedings of the celebrated Association, but also of the important reform movements in India.

We may be permitted to quote the following remarks from the visitor's book :—

"Went to-day to examine the Adult Female School and was pleased to find how well the first class could read English. They all seemed to have made a very fair progress in the short time they have been learning. The fact of Indian ladies coming out of their homes for tuition is a great step, and I hope the number will increase.

"(Signed) Mrs. F. R. Cockerell."

"I have been exceedingly glad to examine the papers of the two students of the first class of the Adult Female School. They have acquired a command over the Bengallee language beyond all expectation. When I gave them questions, I never thought of getting back in return such good answers. Indeed, there cannot be the slightest doubt about the fact that the education and instruction of the school are conducted in a very satisfactory manner.

"(Signed) Prosanna Chandra Chakroverty,
"Pundit of the Collegiate School."

* * * * *

At the beginning of the last year a morning Infant School was established. It had its sittings in the Pagose school. It was intended for little children below the age of eight. Education was to be imparted on a new plan. Pictures of various animals and things, accompanied with an oral description of what they are; out door sports after the school hours, were some of the means employed. But the number of students not being adequately large, the school could not be kept up separately. It has therefore

been amalgamated with the Girls' School attached to the Female Adult School. * * *

With a view to propagate mass education the Sobha first set up a pice paper called *Subhasadhini*, which it had to give up after suffering for two or three years a considerable loss. It now gets from Calcutta the *Sulava Samachar* and *Bharot Sromojeeb* and distributes them among the masses.

We cannot be too highly thankful to those gentlemen who by means of subscriptions, donations, and books, have so long supported the Adult Female School and have given encouragement to the Subha Sadhini Sabha. We cannot forget to make our acknowledgment to Babu Radhica Mohan Rai for having kindly lent us the use of this hall. Lastly our sincerest thanks are due to those gentlemen who have favoured us with their presence this day, and especially to Mr. F. B. Peacock for kindly presiding over the meeting, to Mrs. Lyall for distributing the prizes, and to the rest of the European ladies who have graced the meeting with their presence.

BOMBAY.

We are happy to learn that our correspondent and agent in Bombay, Mr. Shroff, since his return to India, has been actively engaged in making known the object of this Association. With the co-operation of Dr. Atmaram Pandurung and Mr. Ardaseer Framji Moos, two gentlemen who have long steadily promoted social improvement, and who are highly respected in Bombay, both by the English and the native inhabitants, a prospectus has been issued similar to our own, with this introduction.

"We, the undersigned, at the desire of the Committee of the above Association call the attention of the public of Bombay to the above Association, established in England in 1870, for bettering the social condition of the people of India.

"It seems strange that though the public of Bombay in general, and the Parsee community in particular, are ever ready

and willing to assist in any movement made for the welfare of India, this Association, founded five years ago, has not a single resident of Bombay as member on its list, which we attribute to no proper efforts being hitherto made on its behalf; and we avail ourselves of this opportunity of bringing to the notice of the public the existence of the body, and briefly explaining its objects, in the full hope of meeting with a cordial response from the leading members and educated gentlemen of the Bombay community."

Seventy names of members have already been received, and many more are expected.

The *Indian Observer* says that "the Viceroy's speech at the Delhi Durbar places it beyond doubt that the Prince of Wales has made up his mind to visit his future Indian subjects in the cold season. There was no need for Lord Northbrook to advise his hearers what manner of welcome they should give his Royal Highness. The difficulty will rather be to restrain their loyalty within reasonable bounds, and save the Prince from being done to death. Such a display as will greet him, such homage as will be paid to him, such multitudes as his presence will bring together, he has probably never yet beheld, even in imagination. We are not told where he will land, but we suspect Bombay will prove to be the favoured spot, in which case the pageant will be stale and faded by the time Calcutta is reached, and the Durbar here will want the barbaric magnificence with which the chiefs of Upper and Central India would have invested it."

ADULT FEMALE SCHOOL, DACCA.—The managers of this institution, fully aware of the intrinsic value of having the Native ladies taught sewing, hemming, stitching, darning, &c., tried their best to secure the services of a tailoress for the Dacca Adult Female School, but as they found none, one interested in the cause and well skilled in tailor's work has undertaken to teach many of the pupils regularly at their homes *gratis*.

The supplement to the *Calcutta Gazette* of this week contains the Lieutenant-Governor's Resolution on the Report of the

Charitable Dispensaries of Bengal for the year 1873. At the close of the year there were in all no less than 198 dispensaries in operation, of which 29 were new, against 170 at the close of 1872. The expenditure for the dispensaries, excluding investments and the value of medicines, was 299,178 rs. We are glad to find that the contributions received from the native community amounted to 98,973 rs., and 21,772 rs. were contributed by Europeans.

PERSONAL INTELLIGENCE.

Mr. Ponnambalam Arunásalam, B.A., Cambridge, and Mr. Abbas Shumsodeen Tyabjee, University of London, were called to the Bar, at Lincoln's Inn, on April 30. Mr. Tyabjee has since returned to Bombay.

Mr. K. A. Dalal has passed the M.B. and C.M. examination in the University of Aberdeen.

Mr. Agornath Chattopadyah has taken his B.Sc. degree in Edinburgh University.

Rajah Ram Pal Singh and the Ranee have arrived in England from Oude on a visit of a few months.

TO CORRESPONDENTS.

We regret that much valuable matter with which we have been favoured must be deferred from want of space.

LONDON BRANCH.

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The following gentlemen have kindly undertaken to be the Correspondents and Hon. Agents of the Association. They will supply the Journal, and remit all subscriptions to the Treasurer, TERRETT TAYLOR, Esq., who will acknowledge them in the next Journal :—

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1875.

THE BOMBAY FACTORY COMMISSION.

WE rejoice to learn that a Factory Commission is sitting in Bombay ; we trust that its report will lead to very important legislation. The establishment of cotton, jute, and other factories in India during the last twelve years has proceeded with great rapidity, especially in Bombay Presidency and near Calcutta. Factory labour appears to be very congenial to the habits of the people. Regular, orderly work, with regular payment is greatly appreciated by them, and men, women, and children gladly seek employment in the mills. There is no danger of famine where the population is so employed ; the raw material is sufficiently abundant on the very spot to prevent the possibility of such distress as Lancashire endured from stoppage of her manufactories some twelve years ago. The effect of factory work on the people themselves is most advantageous to the country. They are brought into contact with civilized agencies ; new conceptions must enter the minds of the natives, when they see, instead

of their simple primitive looms, worked in miserable rooms or by the road side, the marvellous mechanism in which they are themselves to work, and which, in its various intricate connections, must seem as if guided by a super-human agency. The laws of order and punctuality which regulate every part of this wonderful system, bring them gradually under its influence. Where justice and benevolence are presiding spirits in the establishment, these hitherto untutored natives will feel the advantages of being under such influences, and gradually imbibe them. If proper education is also imparted, we may hope that another generation may find in India working classes such as we have in England, but which do not exist at present in that country.

With respect to the material advantages which must result to India from a true development of the Factory System in connection with the enormous resources of the country, they are too evident to need remark. The textile fabrics which have come to us from that country, with very defective machinery, prove to us what may be hoped for when once she has learned to employ and utilize the special capabilities of the people in connection with Western mechanical appliances. But for such hopes and anticipations to be realized, the conditions must be observed under which our own prosperity and success have been so greatly advanced. In our own country we know that until distinct legislation was brought to bear on Cotton Factories there were many abuses, and it was only through the persevering exertions of Lord Shaftesbury and others that such laws were enacted as secured to the young a free development of their physical and mental powers, by a Half-time Factory Act, and enforced proper precautions against oppression of the adults, and physical danger to all. The results of the working of that Act

have been admirable, and it has been extended to factories in general throughout the country. It is found that the half-time system of schooling has peculiar advantages, and that while the children are able to earn something by their work toward their own support, the varied exercise of their powers thus afforded to them enables them to take as good an educational position as those who devote their whole time to schooling. No time should then be lost in carrying out necessary enactments. That these have been for some time needed we have learnt from various native gentlemen; public attention has for some time been drawn to the subject in Bombay through the press. While in some mills an effort has been made to adopt sanitary arrangements and to protect machinery, in others this has not been done. In some few cases two hours schooling has been given to the children, with perceptible advantage; but generally there has been unwillingness on the part of managers to spare the time. In some mills the hours of labour have been actually 13 hours, with one half-hour only of intermission for rest, the meals being taken by the operatives while at work.

The Commission was sitting at the time of our last information from Bombay, and the evidence of many witnesses has appeared in the *Times of India*. The evidence generally tends to show that in the opinion of the managers of the mills the machinery is well protected, and that sanitary conditions and a good water supply are generally attended to. Medical witnesses however gave evidence which proved that this could not be universal, and that it was very necessary that strict regulations should be made for the protection of health and life on these points. When it is remembered that we are legislating for a country where work is being carried on under a temperature of from 90° to 100°; and that some of the processes are very deleterious to health, it is evident

that special attention is required. The Secretary of one mill stated :—

"The ventilation is not good. The windows are only for light and not for ventilation. The inside of the mills is very hot. *If I go into the room I cannot stay there a quarter of an hour.* In the hot weather the temperature is 95 degrees in the card room and the spinning room. The blowing room is stuffy with cotton dust. There is no exhaust fan in the blowing room, the men there tie a cloth over their mouths."

Men, women, and children there worked from 5.30 a.m. to 6.30 p.m. The witness stated that he thought this too much, and that for children between the ages of 7 and 14 half-time would be sufficient. For adults he recommended 10 or 11 hours work as sufficient. "At present," he says, "they are obliged to rise at three in the morning and cook their meals before coming to work." In many cases there is no separate shed for the operatives to take their food, and they eat it in the workshops as they labour! Where, as in many mills, no Sunday is allowed, what a life of slavery these poor creatures lead to obtain their very scanty livelihood. It is not extraordinary that with such strain on their physical powers "at least 25 or 30 per cent. more persons have to be employed than in England," as the English manager of a company informs us; but, he continues :—

"The cost of labour here is only 50 or 60 per cent. what it is in England. A girl at home earns £4 a month weaving, and an adult weaver here earns 15 or 20 rupees (30s. or 40s. a month, or 10s. a week). A spinner at home earns 30 to 36 shillings a week, and here a spinner earns 24 rupees a month (12s. a week). A piercer at home earns 14 shillings a week, and here a piercer earns 10 rupees a month (or 5s. a week). There is no difficulty in getting mill labour in Bombay. If the number of mills was doubled there would be no difficulty. Mill labour is a very good thing for the natives of this country. The men are better paid than any other class of labourers in Bombay."

With respect to the age and education of children, Mr. Dusserwanjee Dadabhoy, the manager of the Morarjee Goculdass Spinning and Weaving Mill, says :—

“ I think the children in the mills ought to be educated, and I think the education ought to be a charge on the mill. In our mill the education is paid for by Mr. Morarjee himself. The children are generally willing to go to school. They go for two hours. We give them encouragement to go to school by giving them prizes. The girls refuse to be educated.”

This is however a rare case. Another witness states that in his mill there are employed 781 men, 89 women, and 145 children from the age of seven. Of the whole number he says :—

“ From a return made to me by the manager, *I find that only 150 of the operatives are able to read and write.* If their education is to serve the purpose of making them skilled labourers when they grow up, then technical education is a proper thing : it is a question, however, whether such could be given without incurring considerable expense. I think such expense would be beyond the means of the children themselves. I would leave the children to provide for their own education. It would not matter to the mill-owners whether the children were educated or not.”

There is not much prospect of improvement in education with such views among mill owners. The evidence of Mr. Helm, the manager of the Bombay United Spinning and Weaving Mills, is valuable, as he has been connected with mills in England for about ten years, and in India for sixteen. He says :—

“ All the children ought to be employed half the time, and be made to undergo instruction during the remaining half of the day. I think the lowest age when the children ought to be employed is from ten to thirteen, half time ; and from thirteen upwards, full time. They must have one proper hour for meals. It is singular I think many of them are very fine children, yet

must acknowledge that. The children employed in the mill with which I am connected are of physical capacity of ten per cent. less than similar children in England. From the appearance of these children I think they are only ten years of age. The children chiefly do work as prinsters and winders, both of which are of a very light kind—very light, no lifting. They have not got very laborious work. The women work just as long as the men, and they do the same work. Women are employed just the same hours as the men. The pregnant women also do come to work until they are far advanced. The girls are employed in the same work as boys. As a rule the present hours are from 6 to 6—no fixed hours. There are cases in which they work almost from light to dark, including Sunday. I think it is too much. I think they ought to have more time during the day. . . . I think it will be a very good thing if the children get education. For two reasons, *because it would improve them both physically and intellectually. It will increase their intelligence and diminish the amount of physical labour.* I think it is a good thing to carry out the system of education. The mill owners themselves must bear the cost of the education of those employed in the mills. Children are very willing to come to be educated, and to attend the school. All the children employed in the mill with which I am connected attend the school beyond the premises for two hours alternately. Nothing is deducted from their pay for the hours during which they attend instruction. The education system has been carried on in the mill that I am connected with for the last twelve months. The children are improving. They certainly are able to work better if they receive education. I should think there ought to be a legal enforcement in all the schools of labour."

We trust that such enlightened views, founded on long experience, will be generally accepted. The mill owners will be no losers by adopting the system which has been found so valuable in England. They can extend the benefits of industrial employment to double the number of children, for they will easily find abundance of young hands to keep their machinery at work. The labour will be of so improved a

quality that they will be gainers, even if they provide the cost of education. We hope however that this will be undertaken by the Government, at least in great part. If a Half-time Factory Act is made universal throughout India, the foundation will be laid for an educated mechanic class, industrial training will be greatly encouraged, ignorance and superstition will gradually disappear.

The successful establishment of a Female Medical School in India is so remarkable and so important a fact, that we present *in extenso* to our readers the Report for 1874, just received; we add testimonials to its working by distinguished and professional gentlemen, extending from 1869 to the end of last year. These give satisfactory proof that there can be no exaggeration, no mistake in the results stated by Dr. Corbyn. Without these, some persons might have been tempted to doubt the possibility of the existence of so remarkable an Institution as that at Bareilly.

Whatever difference of opinion may exist as to the advisability of medical and surgical training for the female sex, all must fully agree with the Bishop of Calcutta in thinking that, in the peculiar circumstances of India, the medical treatment of women and children by medical practitioners of their own sex is most important. Multitudes of lives may thus be saved, which now are sacrificed to the prejudices of the country.

That so much could have been accomplished, and in so short a time, is wonderful. No English gentleman could have ventured to attempt it. The result shows what may be done by an educated native gentleman of energy and earnest

purpose. There is probably no part of the world where so much can be done by a single individual as in India, and we trust that Dr. Corbyn's example will inspire many others. This Institution is not only important in itself, but the history before us proves the capability of the native female mind, if properly educated. It is wonderful to hear of young Hindu girls being so conversant with English as to be examined on scientific subjects in that language. Their practical skill is not less admirable.

We trust that the influential gentlemen who have visited the Institution will lay the subject before the Government, and that the pecuniary means necessary for its development will be supplied.

REPORT OF THE BAREILLY FEMALE MEDICAL SCHOOL, FOR THE YEAR 1874, BY DR. CORBYN, SURGEON-MAJOR, CIVIL SURGEON AT BAREILLY, NORTH-WESTERN PROVINCES.

The Female Medical School is prospering in spite of many discouraging difficulties. It has struggled on so bravely and achieved so much with so little support, that I hope I may now venture to claim more decided help from Government to establish it on a firmer basis. As things are at present, the School goes on by sheer perseverance on my part, as fast as one difficulty arises I continue to meet it in some way, then another comes, and it is up hill work, and if it were not that I thoroughly believe in its ultimate success, I should often have been tempted to give up my self-imposed task.

But the time has now arrived for Government to form an opinion as to the value of the institution. If it is worth keeping up at all, it seems a pity that it should have such a precarious existence. It is not as if it were endowed, but it actually depends entirely on a monthly allowance of 75 rs. from Rajah Gunga Pershad, which (from various causes) might cease at any moment, and the labour of years would be thrown away. I hope, however,

to be able to show by this report that the institution really does commend itself to the sympathies of all who wish well to the female population, and is worthy the support of a liberal Government. Indeed, the results it has already achieved, in spite of all drawbacks, might fairly be taken as an earnest of what might be done if Government would only accord the help for which I beg.

In my last year's report I described the original founding of the School, its collapse during my absence on furlough, and its re-establishment on a better footing after my return here. I will now confine myself to what has been done since.

In the early part of the year under review, I was anxious to open a separate dispensary, where women and children could be treated by the matron and elder pupils, who had hitherto not had as much practical education as I could wish. Besides being able to bandage and dispense, which they did very well, I wanted them to learn to diagnose and treat cases for themselves, actually to use their own brains, and, in short, to bring into practise the theoretical knowledge they had already received by lectures, for in this way only could they acquire the experience and confidence that would fit them to go out into the world. But it would not have been safe to hand over the patients to these young pupils without proper supervision.

Their own teacher, Sheikh Kefayet Ulla, was obviously the best man for this purpose, but he could only come to them after the visiting hours at his own Puranah Shaher Dispensary, and consequently after our patients had been attended to. I therefore procured sanction of the Inspector-General of Civil Hospitals and Dispensaries, North-Western Provinces, to his being allowed, as an experiment, to devote his time entirely to the Female Medical School, not only as a teacher, which he was before, but to direct their treatment of the women and children, while I made other temporary arrangements for the carrying on of his legitimate duties in the Puranah Shaher Dispensary. Accordingly in April, 1874, this separate dispensary was opened, and a large and steady increase of patients was the result, as shown in the following statement :—

STATEMENT SHOWING THE NUMBER OF FEMALES AND CHILDREN TREATED IN THE BAREILLY DISPENSARY FOR THE YEARS 1873 AND 1874.

	For 1873.		For 1874.	
	Females.	Children.	Females.	Children.
January ...	237	116	150	200
February ...	185	157	160	250
March ...	243	181	188	272
April ...	372	174	406	294
May ...	443	185	363	265
June ...	443	182	368	240
July ...	302	208	546	221
August ...	447	214	663	365
September ...	385	208	636	396
October ...	391	203	701	311
November ...	424	176	412	326
December ...	296	122	622	306
Total ...	4168	2126	5215	3466

I have attributed the increase of patients in most of my Dispensaries to the unusually heavy rains last season, which produced unwonted sickness, but this cause has probably not affected Bareilly much, as the natural drainage here is particularly good. From what I can ascertain, the increase of patients here is mainly due to the extreme popularity of this separate Dispensary for the treatment of women and children.

Indeed, you will observe by the above statement that the daily average number in 1874 is almost double that of 1873. Natives with whom I have conversed on the subject assure me that the popularity of this scheme is quite remarkable, and say that women who never knew what a Dispensary was before, flock to this one.

The matron and senior girls have been sent for to a great many zenanas during the year under review. I will enumerate a few interesting cases which were treated by the female pupils:—One case of stone in a little girl of six, five cases of cancer of the breast, one dislocation of the hip joint, two of wrist joint, two of elbow joint, one of thumb, one of lower jaw, one reduction of patella, also several fractures.

The scheme of this separate Dispensary is then a decided success as far as the relief of women and children is concerned, and as it affords the pupils a really practical education it seems a great pity that it should fail through for the want of 30 rs. a month.

But here is one of our financial difficulties ; no sanction has yet come for the permanent entertainment of native Doctor Sheikh Kefayet Ulla, and I understand, that the question of where his pay is to come from is being mooted. The Magistrate is naturally averse to his being paid out of the Dispensary funds, and perhaps it is not altogether desirable, as it is well known that they are liable to fluctuate according to the interest taken by the Magistrate, the personal influence of the civil surgeon, and various other causes. But in every Dispensary the native doctor is paid for by Government, and the average number of patients treated in this female branch, quite entitles it to be considered a separate Dispensary, and provided accordingly with its own native doctor. So I hope Government will not withhold this small but very necessary assistance, viz., the permanent appointment of native Doctor Sheikh Kefayet Ulla.

This Dispensary is worked as follows :—Each patient is made over to one particular pupil. She diagnoses and prescribes for the case, writes her prescription in English, and if approved of by Sheikh Kefayet Ulla, she makes it up herself, and hands both the medicine and prescription to the patient. The latter on returning next morning brings the prescription, so that if by any chance the pupil who treated her is absent, another one reading the paper can follow up the treatment. All the registers are kept in English by the girls themselves, and all the returns are very neat and accurate.

When both out-door and in-door patients have been attended to, the girls receive their usual lectures in midwifery, anatomy, surgery, and diseases of women and children. On the latter subject I have compiled a manual especially for the use of the School, it is being translated into Urdu. The classes are divided as follows :—In the first-class there are six pupils, they learn medicine, midwifery, materia medica, and bandaging. In the second class there are three pupils, they learn English, materia medica, anatomy, and bandaging. In the third class the pupils learn anatomy, bandaging, English, and Urdu. In the fourth class they learn English and Urdu, and in the fifth class Urdu only.

Two of the senior pupils have already obtained separate

appointments, one on 30rs. a month, the other on 25rs. One is attached to the Pilibheet Dispensary. Her appointment there is attracting a great many women and children, as will be seen by the returns of the Pilibheet Dispensary. She has already visited several zenanas, and I am told the native residents there are very grateful for this boon conferred on them. The other girl is in the service of the Rampore Nawab, and is also likely to succeed.

Employment could be found for a great many more Female Native Doctors if I had any more ready to go out, and I have had applications from other quarters. But here another of our difficulties appears, viz., that of getting pupils old enough to learn and practice medicine *at once*. Some years hence there will be plenty, as most of the younger children of the Victoria School will eventually be drafted into the medical classes, and as they will have received a very good English and Native education, they will form the very material we want for Native Female Doctors. But in the mean time we must look elsewhere for pupils, well educated, fit to begin the study of medicine at once, and old enough to practice. I could find plenty such among the poorer Europeans and Eurasians, many of whom have applied to me, saying that they would be thankful to be taught in my school to earn their own livelihood as doctors, or even as midwives, if I could only give them a bare subsistence allowance. These would be very desirable pupils for the next few years, but I have not the means to help them, for Europeans cannot subsist on the small sum natives can, and, as will be seen by the memo lower down, our expenditure already exceeds our income, and I only contrive to make both ends meet with difficulty. I have two young well educated Eurasians girls in my first and second class: one is a very respectable Eurasian woman, of about 23, who had been deserted by her husband; she came to me in her difficulty, and said she had a great wish to enter the medical profession as a means of earning her livelihood, I was very glad to help her, for she is just the kind of person we want, and as she is remarkably intelligent and studious, she is sure to succeed. The English girl, whose progress I reported on very favourably last year, does great credit to the School, and is one of our best pupils.

Our income and expenditure are as follows :—

Expenses of the Female Medical School.

	Ra.
Assistant surgeon	40
Sheikh Kefayet Ulla	10
Matron	30
English teacher... ..	15
Moulvie	8
Stipends to pupils	40
Two female servants... ..	5
Cart driver	4
Feeding of bullocks... ..	15
Miscellaneous	5
Total	Ra. 172
Income	Ra. 150

There is a monthly deficit of 22rs., or 2 guineas.

The following* are some of the numerous testimonials given by visitors to the Female Medical Schools :—

(From the Bishop of Calcutta.)

On Tuesday, October 26th, 1869, I paid a visit to the Female Medical School, supported by Babu Gunga Pershad, and under the superintendence of Dr. Corbyn.

I examined the School first as a school of general knowledge, and was pleased with the proficiency of the pupils, as also with their tone and manner.

I am not, of course, competent to judge of the progress of the elder pupils in medical or anatomical knowledge. They answered the questions put to them by Dr. Corbyn and his assistants, apparently with accuracy and a knowledge of the subject.

I believe that as the pupils complete their education, they may be of great practical utility, both in the profession open to them, and in removing prejudices. Much watchfulness and care will evidently be required in carrying out an experiment which can scarcely be said to have found more than a precarious support in our own country, or in France or America. Doubtless the peculiar circumstances of Hindustan, and the zenana life, give

it more importance here than in the old civilizations of Christian nations. As far as I am competent to judge, the plan deserves encouragement, and if great care is taken will probably be a success, and by it much pain and suffering will be relieved, which at present cannot be alleviated by, because it is not submitted to, the usual medical skill of man.

Signed, R. CALCUTTA.

I visited the Female Medical School at Bareilly this morning, and cannot well declare whether amazement or gratification was my more prevailing sentiment as regards the wonderful results of Dr. Corbyn's exertions in founding and maturing the institution. The progress made by the female pupils, in all the branches of medical and surgical science, is perfectly surprising, and must be seen to be credited. The School must, in my opinion, be productive of boundless advantages and benefits to a portion of the community hitherto unreached by the blessings of European medical science. The Sub-Assistant Surgeon also, Bully Chunder Sein, deserves all praise.

Signed, D. O'CALLAGHAN,
Dy. Insp.-Genl. of Hospitals.

Bareilly, Nov. 26th, 1869.

I hardly know whether I was more surprised or gratified on entering a room attached to the Dispensary. At the Bareilly Female Medical School, the existence of which I had never heard of before, I saw native female children, from 17 to 7 years of age, studying anatomy and medicine, the amount of intelligence they displayed was wonderful, their knowledge of anatomy great. I am told that these children dissect, and perform the minor operations of surgery; their mode of applying bandages was perfect. I have never met in India so gratifying a sight in connection with native education, and it was some time before I quite realized the facts that the native female children before me were reading English on difficult and abstruse science. Great praise is due to Dr. Corbyn for having originated and fostered this most useful institution, in which he has been ably seconded by Sub-Assistant Surgeon Bully Chunder Sein. I think the

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conduct of Gunga Pershad, son of the late Rajah Bujnath, should be brought to the notice of His Honour the Lieut.-Governor, for having so generously contributed to its support.

CHARLES ARCHER, M.D.,

Dy. Insp.-Genl. of Hospitals.

Bareilly, 31st Jan., 1871.

I visited, with Dr. Corbyn, the Female Medical School, supported by Babu Gunga Pershad, which having been closed for two years, during Dr. Corbyn's absence, has been now re-opened for some months.

It suffered from the temporary suspension, but the present pupils are rapidly acquiring the proficiency which the former pupils had attained, and will apparently advance further, both in general and professional knowledge. Those who are best informed consider that the pupils taught and trained in this school will find ready access into the zenana and behind the purda, while those trained in a Mission School would not at first be accepted or admitted.

If this is the case, this School may be of great service in giving the way to a more general attendance of trained Female Medical practitioners to the women of the country, which is understood to be extremely desirable. I heard the pupils examined by Dr. Corbyn and the assistants, and saw them bind up heads and arms. The answers and the practical work seemed very good (as far as I am able to judge of such matters), and gave good promise for the future.

I trust that Dr. Corbyn's labour of love, and the support given by Babu Gunga Pershad, may be effectual to the benevolent object to which they are directed, and may be favourably regarded, and accepted.

Signed,

R. CALCUTTA.

Sept. 29th, 1873.

Visited the Female Medical School with Dr. Corbyn.

I was much pleased and a good deal surprised at the way in which the pupils replied to questions put to them by way of examination in the subjects they had studied.

I think that great benefit will accrue to the families of respectable natives from having women at their call who have been educated as Native Doctors, and whose attention has been especially directed to the diseases of women and children.

Great credit is due to Dr. Corbyn for the advancement in study made by the pupils, and the institution is in every way worthy of consideration and support. While all honour and praise is due to Babu Gunga Pershad (son of Rajah Byjnath), the founder and main supporter of the institution.

Signed, G. H. RAY, M.D.,
Dy. Surgeon-General.

Bareilly, Oct. 6th, 1873.

I visited the Female Medical School on the 8th October. The proficiency attained by the pupils, as evinced in the prompt and correct answers they returned to the questions put to them by Dr. Corbyn, and also the successful manner in which they applied bandages, greatly surprised and gratified me. I confess I never expected to see so efficient and prosperous an institution for training up female medical practitioners in this part of the country.

It is a matter of congratulation that the School, which had been unfortunately closed for two years, has been reorganised and placed on a better footing, and it is to be hoped that it will continue to receive the support and patronage it so eminently deserves. The remarkable progress made by the pupils within so short a period reflects great credit on Dr Corbyn and Sub-Assistant Surgeon Bully Chunder Sein.

Signed, KESHUB CHUNDER SEIN.
Bareilly, 9th Oct., 1873.

I visited this institution, with the Civil Surgeon and several native gentlemen of the city, in whose presence I examined the pupils in anatomy, Materia Medica, and bandaging. I was much pleased with the proficiency and great intelligence evinced by many of the girls, and the prompt manner they replied to several questions on the above subjects. It is a very interesting and novel sight to witness 26 young English and Native girls, varying from 8 to 18 years of age, studying the medical profession together.

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FEMALE MEDICAL SCHOOL.

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The School is now, in my opinion, something more than an experiment, and may be considered an accomplished fact, and well worthy of the most liberal support. I confess I should like to see larger funds placed at the disposal of Dr. Corbyn, and the staff for practical instruction increased; it is too much to expect of the Sub-Assistant Surgeon to devote all his leisure moments to instruct these girls and give them the attention they deserve, after he has concluded his hospital duties, and written up his voluminous English registers and cases. Some further assistance is therefore absolutely necessary as regards practical teaching, and if it were possible to support the sub-assistant surgeon, by placing the undivided attention of such a man as Native Doctor Kefayet Ulla, at the disposal of the Civil Surgeon, exclusively for this duty. I have no reason to doubt but that this institution would not only become a credit to its liberal founder, Babu Gunga Pershad, and an ornament to the province in which the experiment was introduced, but an example worthy of imitation by other Governments.

Signed,
17th March, 1874.

H. M. CANNON,
Dy. Surgeon-General.

Female Medical School.

This is the second time I have visited Gunga Pershad's Female Medical School during the current year. There are 50 girls under tuition, of whom one is an European, two Eurasians, and the remainder Natives.

During this season one of these girls has been granted a certificate, and permitted to practice her profession on a salary of 25s. per mensem from local funds, and is reported to be doing well.

I examined several girls, and found they had made considerable progress since my visit in March last. It is impossible to calculate the amount of good that will ultimately result from this institution, and in which I take much interest.

Signed,
6th November, 1874.

H. M. CANNON,
Dy. Surgeon-General,
Lucknow Circle.

The following account of a Poor House supported at Ahmedabad by a Spinning and Weaving Company, has been forwarded to us by the Manager as still in active operation. It is probably the first institution of the kind in India, and is deserving of universal imitation. Mr Runchorelall Chotalal, states that the Company would gladly establish Schools for the children employed in the factory, but that the parents are so low and ignorant that they probably would not allow their children to attend without legislative enactment.

"1. As it seems desirable that there should be some kind of institution where the poor and helpless inhabitants of Ahmedabad, who are unable to maintain themselves through bodily defect or extreme old age, can be comfortably lodged and maintained, the Ahmedabad Spinning and Weaving Company is induced to make a beginning, and trusts it will receive such support from the public as its merit may deserve.

"2. The Ahmedabad Spinning and Weaving Company have erected a building in the vicinity of their mill containing a number of rooms with a compound wall and a well, &c., for this institution, and propose to contribute a sum of rupees one thousand per annum for its support.

"3. It is proposed that such of the poor and helpless inhabitants of Ahmedabad as are quite unable to exert themselves for their own maintenance through serious bodily defect or extreme old age shall be allowed admittance into this charitable institution.

"4. It is proposed that provisional management of this institution will at present be entrusted to the Managers of the Ahmedabad Spinning and Weaving Company, but after one year's trial such arrangements will be made for the management of the institution as its supporters may think desirable.

"5. The Managers of the institution shall see that the persons who are admitted into the institution are provided with suitable food, clothes, beds, &c., and every attention will be paid to secure ease and comfort to them.

"6. The admitted parties shall not be allowed to leave the institute for the purpose of begging.

"7. The number of admittances will be regulated according to the state of the funds at the disposal of the Managers, and should the number of applicants be more than what the funds can allow a preference shall be given to those who may be in the most distressed circumstances.

"8. The institution shall be open to persons of every caste and religion, and in providing them with food, &c., a strict regard will be had to the religious notions and prejudices of every caste. The cook employed by the institution will be a Brahmin by caste, so that there will be no objection to any other caste people to eat the food prepared by him.

"9. An annual account showing the receipts and disbursements of this institution, together with a statement showing the names and circumstances of every person admitted into the institution, shall be published for general information.

"10. The institution shall be open to visitors of respectability, and the Managers shall be glad to give every information to the visitors in regard to the working and the institution.

"11. Any contribution which any gentleman may be inclined to give shall be thankfully received.

"Ahmedabad, 22nd October, 1870.

"RANCHORELAL CHOTALAL"

PERSONAL INTELLIGENCE.

On June the 7th, the following Indian gentlemen were called to the Bar:—*Middle Temple*: Manmuth Chanda Mallik, Esq, and Brajendra Nath Dè, Esq, St. Mary Hall, Oxford (both of Bengal), *Lincoln's Inn*: Pokala Venkatakrishnama Naidu, Esq, University of Madras.

Mr. Prosunna Kumār Rây has passed the second B.Sc. examination in the University of London.

Sir Mutu Cocmāra Swāmy with his lady, and his nephew, Mr. P. Arunāsham, have returned to Ceylon.

ENGLISH INTELLIGENCE.

Our native readers will doubtless be much interested, as the British public have already been, by the following glimpse into the interior of a royal household, the illustrious head of which is shortly about to honour India with a visit :—

THE SULTAN OF ZANZIBAR AT MARLBOROUGH HOUSE, THE
RESIDENCE OF HIS ROYAL HIGHNESS THE PRINCE OF
WALES.—JUNE 21st 1875.

A correspondent of the *Pall Mall Gazette* sends the following as an almost verbal account of his Highness's impressions of his reception at Marlborough-house on Monday. "There was something in the beaming countenance of the Prince of Wales when I met his Royal Highness in the great hall which gave me confidence. I felt at once that my reception was not to be cold and formal, but warm and hearty. When his Royal Highness introduced me to the Princess, his sweet consort, and then to his sweet sister, the Princess Alice, and her noble consort the Prince of Hesse, I was bewildered with gratification. Yet even that was nothing to the feeling which I experienced when his Royal Highness asked me if I would like to see the children ; yes, he said, 'the children,' just as a loving father, who was not a mighty prince, would say it. In my highest expectations I had never anticipated such a pleasure. One with a soft voice, thinking doubtless that I might feel embarrassed, suggested that only some of the children should be brought ; but I know a few words of English, and I heard the Prince say, 'All, all.' I cannot express to you the joy which I felt when these sweet children entered the room, and saw them all put their arms round the Prince's neck and embrace him ; and he, too, embraced them lovingly, lifting the little ones off the

floor to kiss them. At that moment my heart was full, and I prayed that the blessing of God might rest upon them. In manners they were so natural, so cheerful, so trusting; they sat down by my side with the utmost confidence—by the side of me an Arab whom they had never seen before; and I can truly say now, in reply to the question which his Royal Highness had previously asked me, that the most pleasing sight which I have witnessed in England, and that which hitherto has impressed me most, was to see this Royal English home. In fact, I almost forgot everything which passed at the interview except the picture presented by that bright and noble family—a picture which will never be erased from my memory. Moreover, I no longer wonder, since I saw the Royal boys clad in sailors' uniform, that the navy is the glory of England; and again I say, may the peace of God and his blessing rest upon her Majesty the Queen and these her illustrious descendants."

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TO CORRESPONDENTS.

Space compels us to defer the Report of the Alexandra School, and other matter to a future number.

We acknowledge with thanks the receipt of a box of articles of ladies' work from Leeds, to be forwarded to India, as marks of sympathy with Hindu ladies.

LONDON BRANCH.

TREASURER:

Miss E. A. MANNING.

HON. SECRETARIES:

Miss E. A. MANNING, 35 Blomfield Road, W.

EDMOND PRATT, Esq., 8 Lancaster Terrace, Regent's Park,

LEEDS BRANCH.

TREASURER:

JOHN LUPTON, Esq., Headingley

HON. SECRETARIES:

Rev. J. E. CARPENTER, 7 Lifton Place.

RAWLINSON FORD, Esq., Albion Street.

BIRMINGHAM BRANCH.

TREASURER:

ALFRED HILL, Esq., Davenport House, Hagley Road.

HON. SECRETARY:

EDWARD LANT TYNDALL, Esq., 21 Harbourn Road, Edgbaston.

The following gentlemen have kindly undertaken to be the Correspondents and Hon. Agents of the Association. They will supply the Journal, and remit all subscriptions to the Treasurer, **TERRITT TAYLOR, Esq.**, who will acknowledge them in the next Journal:—

BABU SASIPADA BANERJEE, Inspecting Postmaster, Burdwan, Bengal.

KAVASJI MEEVANJI SHROFF, Esq., 8 Moyle Street, Fort, Bombay.

C. SANKAPATHI IYER, Esq., Barrister-at-Law, Madras.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION

No. 56.

AUGUST.

1875.

FEMALE EDUCATION.

THE progress made in the Alexandra Girls' School at Bombay, of which we give a report in this Journal, is very satisfactory. The numbers in attendance are steadily increasing, the quality of the education is higher, the improvement of the pupils is satisfactory, and the sympathy shown to the Institution is much greater than it was some years ago. Judge Manockjee Cursetjee must feel himself well rewarded for his patient persevering efforts, during more than a quarter of a century, to extend to his countrywomen the benefits of an English education, which he had already given to his own daughters with great success. Unfortunately this School continues to be unique in India; for, except in Mission Schools, the English language is nearly excluded from Native Schools for girls, and owing to their ignorance of that language, Hindu and Parsi ladies have not the means of communicating, except through an interpreter, with those English ladies who would

desire friendly intercourse with them. We trust that Mr. Manockjee Cursetjee's example will ere long be followed by others.

It is greatly to be desired that some system of training native female teachers were connected with the Alexandra Girls' School. Acquiring knowledge does not necessarily prepare any one to be a teacher. Special training is required for this purpose. Bombay would be an excellent field for such training, from the number of Girls' Schools now existing there, which are almost entirely taught by male teachers. We hope to hear ere long that some plan will be formed to connect the Alexandra School with a Normal Training School for female teachers.

BOMBAY FACTORY COMMISSION.

The Factory Commission at Bombay is continuing its valuable work. During the last month fresh evidence has reached us, which shows how important it is that legislation should provide as soon as possible for the protection of the hands employed in the mills. Children as young as seven years of age are often employed, and probably even younger, for no certainty can be obtained respecting their age. One witness states that in the mill of which he is secretary there are thirty boys in the mill seven years of age. He thinks that they should not be employed younger than that age. Another witness speaks of children six years old being employed in his mill, but expresses the opinion that they ought not to work under nine or ten years of age. Another witness states that children *only five years old* are employed in his mill in light work. In no mill does it appear that any education is given.

"There is a difficulty," says an English witness, "in getting skilled labour. Three times as many people are employed here for the same machinery as at home." This is not to be wondered at when we consider the long hours required from the workers in that sultry climate, without any regular time for meals, and only one half-hour for rest. The men are even compelled to work for sixteen hours a day at some parts of the year. "When the men have to work about sixteen hours one set is employed," one witness states, "but when they work day and night there are two sets. There are no meal hours in cotton presses; the men take a morsel whenever they can. For three months the presses are not closed at all, and for the remaining nine months they are closed, as a rule, on Sunday. I think they should be closed every Sunday. It would give rest to all the hands, and the presses can do sufficient work in six days in each week."

It is observable that the native witnesses generally deprecate any legislation on the subject. They think that they can go on very well without, and especially they do not feel the importance of having one day in seven a day of rest. The experienced English superintendents on the contrary express the opinion that legislation is necessary, and that it would be impossible without this to secure beneficial changes. One who had been connected with a company for eleven years speaks thus:—

"The hours of work are much too long. For the last ten weeks they have been from five o'clock in the morning till nine at night, with no rest on Sundays. This lasts about two months. The work is very disagreeable and very heavy. It is very much harder than in the spinning mills. During the other ten months of the year we close on Sunday. We have had only one holiday since January. I think it would be a very good thing to close one day in seven. It could never be upheld except by law. I think 52 days of rest in the year would be very fair. The men

employed in the presses suffer much from asthma. From experience I find that the men begin to fall off and show fatigue after eight hours' work. I think they should always stop after eight hours' work. I do not see how changes can be introduced without a legislative enactment. The Act should be for the whole of India, and the simpler it is the better. None of our men earn more than a rupee (two shillings) a day."

There cannot be a doubt that some legislation is urgently required, when we learn from an Indian paper the following information respecting the rapid increase of factories:—

"Altogether there are twenty-five cotton mills in India in full operation, working 600,000 spindles and 7,000 looms. The spindles produce about 130,000 lbs. of cotton thread a day, of which about 50,000 lbs. are used to produce cloth. These mills are chiefly in the Bombay island, where a new spinning mill, just opened by a wealthy Hindu, and working 25,000 spindles, makes a total of seventeen working mills. Up country there are several others—one at Surat, two at Broach, two at Ahmedabad, one at Julgaum, one in the native state of Bhownuggur, and one at Madras. Extensions are also rapidly going forward. Eight extensions are in course of construction at Bombay, chiefly on share capital, and these will provide at least for the working of 40,000 more spindles and 1,345 looms." This statement does not include the jute and other factories already in operation in India, which are already very numerous.

Increased communication with Europe will certainly lead to rapidly extending development of the rich resources of India, which will be of immense value to that country, and produce a great effect on the social elevation of the people, if controlled as in England, by needful legislation.

OUR CONVICTS.

By VAMAN ABASI MODUR, .

Principal of the High School at Ratnagiri.

* That the main object of legal punishments is correction, and not retribution, is generally everywhere admitted ; but I am not aware that the present state of prison discipline, in India at least, secures the desired end. If one were to go through our gaols, he would no doubt find our convicts pretty well engaged in some work or other of more or less hardship, according to the nature of the crimes they have committed. They are then temporarily removed from society that they may do no further harm to it, and have retributive justice fully done to them, but whether any of them leave the gaol as better men than when they entered it, is extremely doubtful.

If we could get proper statistics regarding the whereabouts of all our discharged convicts we should I am sure find many of them not a bit better for having been in the gaol for some time, but leading their lives exactly in the same way as before ; while not a few would be found to have returned actually worse men from the gaol than they were before, dead to all feeling of shame, and daring to do anything to support their worthless existence. The number of such as have been actually benefited by their incarceration, having thereby become humble and sober and truly penitent, resolved to lead a better and a happier life, will, I am sure, be found extremely small.

This unsatisfactory result of punitive measures is principally owing to defects in prison discipline. Rough language and harsh treatment are often resorted to by the keepers of gaols in their relations towards the convicts. To this few of these perhaps have been ever used, while the feelings of a great many are greatly shocked thereby.

The fault is at the very root. Law ought not to be partial and

any individual or a set of individuals; yet the same punishment is meted out to all defaulters for the same crime. This at first sight appears quite just, but if we look more closely to the matter, we cannot but find that it is extremely unfair, and as such leads to most mischievous consequences. The same punishment will have entirely different effects on two persons who are physically, socially, and morally differently circumstanced. Corporal punishment, if inflicted on a feeble frame, will be different from the same when inflicted on a person of strong physical constitution. The same is the case with hard labour when imposed on both in equal measure. Again, the effect of imprisonment, simple or with hard labour, on a person of a respectable status of society, will be comparatively far more severe than its effect on one occupying a very low sphere in society. Lastly, imprisonment and coercive measures will be far more painful to a person whose moral feelings are acute, than to one in whom they are comparatively blunted. The same punishment, then, is practically different in the case of persons differently situated from one another. Even ordinary experience tells us that though we are all equally liable to sin, and though the best of us may sometimes err and come into the clutches of the law, still all do not require and ought not to be punished in the same way. All need not to be treated like dogs or dumb driven cattle. What simple imprisonment is to one sort, hard labour is to another; what stripes are to one, gentle reproof is to another.

The present levelling system, therefore, of punitive measures and prison discipline is extremely objectionable, being in its nature unfair, as I have tried to show above, and practically calculated to produce very mischievous results. To persons of rich and respectable classes, heavy fines and simple imprisonment for a very short period will suffice for the first offence, where a person living in a very low sphere of society, and destitute of means of support may require imprisonment with hard labour for a much longer time. For in the first case the pecuniary power being so great as to lead to crime requires to be crippled; while the sense of shame being very acute is very quickly aroused and effectively influenced by even simple police surveillance, much more by actual incarceration however simple or short.

The punishment above indicated is sure to bring persons of respectable classes to a sense of their moral shortcomings, and make their life sober and harmless ; whereas if they were chained like wild animals, despised as dogs, and treated with harsh language and barbarous usage, - all sense of honor and dignity and self-esteem will die out in the course of their imprisonment, and they will most likely return to the world either completely depraved or utterly gone mad. Previous respectability of character, to whatever rank of life the convict may belong, ought to weigh greatly with a judge when he metes out punishment. Men of confirmed bad habits, the roughs and rakes of society, will always require strong coercive, though not harsh and cruel measures, to bring them to sense, if they ever can be brought to sense ; but I have no doubt kindly usage and uniformly charitable disposition may wean even some of these to a better sense of their destiny as human beings than they ever possessed before.

In short we can not expect any real change for the better in the condition of our convicts till punishments are inflicted with due regard to their physical, social and moral condition previous to their incarceration, till gaol-keepers scrupulously avoid rough language, and otherwise barbarous usage, and try to be uniformly kind and charitable to those placed under their charge.

I also think that much good may be done to our convicts, in the way of securing to them the full benefit of gaol discipline, by obtaining and periodically publishing accurate statistics of the after-life of discharged prisoners, as well as by making some arrangements to find honest employment to those who leave the gaol utterly destitute of any means, and are not in a position to help themselves.

FEMALE EDUCATION.

DISTRIBUTION OF PRIZES AT THE ALEXANDRA INSTITUTION,
BOMBAY, April 14th, 1875.

Neither the conductors of the Alexandra Native Girls English Institution, nor the zealous secretary to its committee of management, could have desired more gratifying evidence of a public appreciation of their labours than the large and fashionable assembly that met at the "Hermitage," Khumballa Hill, on Wednesday evening last, to witness the annual distribution of medals and prizes to the most successful pupils. The "Hermitage" is situated up a small acclivity, the road to which was by the kindness of the municipal authorities put into a tolerable state of repair on the day of exhibition, but still the interest felt in the proceedings of the evening was sufficient to attract to the place a large number of European and native ladies and gentlemen. The meeting was held in the upper hall of the bungalow, the accommodation afforded by which was but limited.

Mr. Muncherjee M. Bhownuggree, the Secretary, opened the proceedings with reading the report of the Board of Directors, from which the following are extracts :—

"During the past year the Alexandra Institution has on the whole steadily maintained the improved position, both in point of number and instruction, which it had been the pleasing duty of the Directors to acknowledge its having achieved in their last two reports.

Number and Age of Pupils.

"The statistics of the school show the highest number on the rolls in the course of the year to have been 74 ; and that at the end of the year to have been 71. Against 25 withdrawals have to be placed 24 admissions. The absence of any increase in the number of pupils over that of the preceding year is mainly due to the unwillingness of the Directors to receive more pupils than what the existing staff of teachers could well manage. Under some new provisions contemplated by the Board, however, they

hope to be able to accommodate a larger number of students in future.

"Want of even fair regularity in the attendance of the pupils has always been a source of complaint with this as with every other native female school in this country. It is therefore gratifying to notice that during the year under report an appreciable improvement has again taken place in this regard, and it is to be hoped that it will steadily continue to increase.

"The very early age at which girls are required to give up their studies has been another powerful obstacle to the success of the efforts of female educationists in this country. It has always been the aim of the managers of the Alexandra Institution to lessen as far as possible the causes which give rise to this unwholesome custom, and they believe they have succeeded in this object also to some extent. Their School presents the pleasing feature of having on its rolls generally more than a dozen students over the age of twenty-three or twenty-four. This, the Board are of opinion, is a result of the policy they have always insisted on pursuing, of allowing their classes to be taught by female teachers only,—a measure which, they are glad to observe in passing, the managers of some of the vernacular female schools here have also been for some time past endeavouring to adopt. But the result which their efforts in this direction have hitherto brought about is yet so limited in its extent, that the Directors apprehend it will take considerable time before the existing prejudices in favour of withdrawing children from school at a very early age are entirely suppressed. Still they confidently trust to the good sense of Indian parents, and to their increasing appreciation of the desirability of educating their daughters, for a steady development of the result the Alexandra Institution may fairly be said to have inaugurated.

State of Funds.

"The Treasurer's accounts show that the balance in hand on the 1st of January, 1874, was R's 36,620-10-0. The expenditure during the year under report was R's 8,167-4-3, while the income was R's 9,622-0-0. A surplus of R's 1,457-11-9 therefore remained on the side of income, leaving a balance in hand at the end of the year of R's 35,071-5-9. But it must be explained here

that this result is mainly due to the helping hand extended by Government to the Institution, without which its funded capital would have had to be drawn upon.

Donations.

"Among the donations received during the year was a big parcel of model drawing books which Her Excellency Lady Hobart, of Madras, was kind enough to present to the Institution for the use of its pupils. The other donations were R's 1,000 from His Highness the Maharajah Holkar, a promissory 4 per cent. Government note for R's 1,000 from Messrs. Sorabjee Shapoorjee and K. R. Cama on behalf of the Committee of native ladies for the Lady Frere testimonial, R's 500 from Rao Sahib Venayekrow Kebe, of Indore, and R's 170 from Mr. Jamseljee Cursetjee Cama, Solicitor, High Court.

State of Instruction.

"The annual examination of the different classes was conducted by two pairs of examiners as usual. Mrs. Ballard and Miss Manockjee Cursetjee very kindly examined the girls in singing, drawing, and needlework; and Mr. S. J. Harrison and Mr. Khunderao C. Bedarkar, B.A., LL.B. were good enough to do the same in the other branches of instruction. With regard to the subjects in which the examination was conducted by the gentlemen, the pupils were divided into four classes, and from their report it could be observed that while the results obtained in the lowest class were not very satisfactory, those obtained in the higher classes, especially the first, were all that could be desired. Of the progress of pupils in the first class, the examiners state that they read from their book not only fluently, but with an accurate pronunciation and accent, which also distinguished their recitations of poetry. They translated Gujarathi passages into English with moderate ease. They wrote from dictation neatly, and with some exceptions, correctly. In arithmetic they seemed to be thoroughly up to vulgar fractions. In the rules of grammar they did not show themselves well off, but went through some exercises in parsing correctly. They were well acquainted with the outlines of Indian history after the Mahommedan period, as

well as with the geography of Europe and America, and showed some excellent maps drawn by themselves.

"With regard to the three subjects—singing, drawing, and needlework—in which the lady examiners inspected the classes, they are of opinion that the pupils showed good progress, and gave satisfaction. Both the ladies had on some former occasions examined the school, and marked the progress of the pupils, and consequently the opinions they express after their last visit are comparative, and hence of special value.

"From these outlines of the remarks and opinions of the examiners it will be gathered that the progress of the school on the whole, during the year under report, was satisfactory.

After the distribution of prizes and musical performances and recitations by the pupils, the Hon'ble Mr. JUSTICE WEST delivered an admirable address, which space compels us to defer to the next number.

TECHNICAL EDUCATION.

The following important letter has appeared in the Indian papers. It is most satisfactory to find that the subject of scientific and technical training is beginning to engage the attention of educated Hindus:—

THE SHRUBBERY, DARJEELING,

May 3rd, 1875.

DEAR SIR,—The Lieutenant-Governor desires me to acknowledge your letter of the 8th ultimo explaining that the meeting intended to be held on behalf of the Scientific Society had been postponed, and that it is proposed to hold a meeting at some future time, or whenever His Honor might be in Calcutta, and expressing your hope that he will accord a general support to the Society's operations.

I am to state in reply that the Lieutenant-Governor continues to feel much interest in the progress of the Society as constituting a spontaneous and unaided effort on the part of the natives themselves to promote the spread of practical science among the

people of Bengal. The Government indeed sympathises with any aspirations which the natives may have in this respect, and will itself do what it can in this direction. Better, and more efficacious still, however, will be the exertions which educated native gentlemen like yourself and others may put forth of their own free will for the improvement of their countrymen in scientific knowledge.

Science may be pursued for its own sake in the abstract, and for the mental pleasure it affords, and such pursuit is most laudable. There doubtless are many native gentlemen in Bengal who will thus pursue it.

But science also may be made to add immeasurably to the national wealth, and so to afford lucrative employment to numberless persons according to their qualifications and acquirements. The field which thus seems to open itself in Bengal ought to give encouragement to every Bengalee who is anxious to earn his own livelihood. When we reflect upon the demand which is springing up in all parts of Bengal for land surveyors, for civil engineers, for trained mechanics, for mining engineers, for geological surveyors, for veterinary practitioners, for practical botanists, for foresters, for gardeners of a superior description, for persons versed in scientific agriculture, for engravers, for lithographers, for carvers in wood and stone, for architects, for medical men, for practical chemists, and for many other sorts of men possessing scientific and artistic culture, we see what a favourable vista is beginning to display itself before the rising generation, at least in this part of the country. The more such persons increase in numbers and abilities, the more will the resources of the country grow, and the more will employment expand. Thus one cause will react upon the others. The fact of trained men being available on the spot will render enterprise profitable, and the success of such undertaking will cause occupation to offer itself to those who seek it.

Moreover, by these means not only will many new industries be introduced into Bengal, but almost every one of the old established arts and manufactures of the country may be rendered more useful and remunerative than at present.

It is probable that our educated youths will take themselves more and more to such pursuits, when they shall see fully, what they are already beginning to perceive, that the two principal of

1875.]

TECHNICAL TRAINING.

the existing professions, namely the public service and the bar, are fast becoming over-stocked. Let any one calculate on the one hand the rising numbers of highly educated young men who are yearly issuing forth from our colleges and schools, and on the other hand the comparatively small number to whom the public service and the bar can at least supply the means of livelihood, and he will observe at once that the young Bengalees, who are coming forward year by year, must search for other walks in life wherein to exercise their talents and industry. The Lieutenant-Governor hopes that they will turn by degrees at first, and afterwards rapidly, towards the other and varied pursuits indicated above.

Now it is for the encouragement of scientific pursuits among your own countrymen that the Lieutenant-Governor understands your society to be instituted. However much the Government itself may move in the same direction there is more than enough room for a co-operative movement by the natives for this object. Such a movement on your part will be the more powerful in its moral effect if it be advanced to a successful result by your own efforts alone, without any help from Government.

However much the Government may sympathise with your views generally, your work will have all the more vitality and abiding reality if its details be settled by yourselves, without any specific guidance from the state.

From what the Lieutenant-Governor had seen (greatly to his satisfaction) of yourself and of several of your supporters, he has every confidence that you will be able to elaborate plans calculated to redound to the material benefit of your countrymen, for whose welfare you feel a justly patriotic regard.

Sir Richard Temple will therefore not attempt to offer to your society any particular suggestion, but will content himself with assuring you of his cordial and earnest wishes for your practical success.

Yours truly,

F. P. STAPLES, Surgeon Major,

Officiating Private Secretary.

To Mahendra Lal Sircar, M.D.

REVIEWS.

MONS. GARCIN DE TASSY'S REVUE ANNUELLE FOR 1874.

(Continued from the April number.)

LAHORE.

Mahammud Hayal Khan opened the meeting in a speech in which he announced that he had been deputed by the Anjuman to present his thanks to the Maulawi, to his son, and to others who, in the Mussulman interest, had not allowed a journey of great length to rob Lahore of their presence.

An Address, prepared by the society, was then read in Urdu, to which the Saiyed replied in the same language; his son, Muhammad Mahmud, then spoke in English for a full hour, with such eloquence, point, and purpose as to charm all hearers. The meeting was wound up by a speech in Urdu from the Babu Nobin Chandar Rač, Secretary to the Punjab Society, from which we give the following extract:—"You must forgive me if at one time my opinions with regard to the probable success of the great Mussulman College were the reverse of hopeful, because my views on that subject have undergone a complete change. I used to think that the establishment of such a college would bring already established divergencies between the Mussulman and the Hindu to a climax, but the breadth of thought evinced by the two speakers who have preceded me is a sufficient guarantee against any such danger, as we know that the college in question will be worked in accordance with the large ideas we now hear enunciated. I regret that the Hindus are not interested in and connected with such an establishment, for a great point would be gained for this country if people of different races and different national characteristics could be thus joined in fraternal union. So long as the Mahomedan, Hindu, and Christian nationalities, remaining respectively fanatical, decline to evince the one for the other a reciprocal goodwill, so long will progress in this remain impossible."

Hayal Kahn then resumed his address, going on to state in yet more explicit terms the liberal tendencies of the college now con-

templated. He set forth its object as being that of completing, from the point of view taken by the Mahommedans, the instruction already given in Governmental establishments. The Mussulman theology would be taught there, to Sunnites after the Sunnis, to the Schiites according to the principles of the twelve Imams. Sunnites would have Sunnites, and Schiites Schiites, as professors. It is obvious that the Saiyed is tolerant, since he admits dissenting Mussulmen on the same footing with the orthodox. *What he seeks is to spread abroad religious and civil education among his co-religionists, so that they may resume in the intellectual world the place they once held.* I will not enter into a detailed account of the plan of proposed instruction, but remark that, as concerns language, it is not intended to limit the instruction given to Arabic, Urdu, Hindustanee, Persian and English, but to extend it to Latin, and even Greek.

In concluding his address, Hayal expressed a hope that the Hindus would establish a similar college for their nation, which will give us, he added, such pleasure that we will hold up our right and our left hands to heaven at the same moment.

Since then the Saiyed Ahmad Khan has obtained the land needed at Aligarh for the Anglo-Oriental College and its dependencies from the British Government, and obtained from the Nahab of Rampur, concerning whom it may be well to state that he is a zealous Mussulman, by name Muhammad Kall Ali (the dog of Ali), who has performed the pilgrimage both of Mecca and Medina, a grant for a subscription of 15,000 rupees, and an especial income of 1,200 rupees represented by a *juguir*, which is worth 30,000 rupees, for the teaching of Arabic literature, of the *figh* (Mussulman jurisprudence), of the *hadis*, words of Mahommed, and of the *tafsir*, exegesis of the Coran. The Nahab has also bound himself to defray the cost of the ceremony of laying the first stone of the great college, which it is hoped will be placed by the Viceroy, and also to entertain persons to be invited on this occasion. The total of these various benefactions will not amount to less than 50,000 rupees, a truly princely gift.

The new Lieutenant-Governor of the North-West Provinces, the worthy successor of Sir W. Muir, the Honble. Sir John Strachey, has shown the interest he takes in the establishment of

the Anglo-Indian College by transmitting to the committee as his subscription the sum of a hundred rupees. The Bombay Mahomedans are also planning an Islamic College, and thanks to an initiative taken by Schaik Ahmad, son of Muhammed Ibrahim Macbah, deceased, author of the Hindustanee grammar called "Trihfas Elphinstone," and other works, there is a great probability that an Anglo-Oriental College may be founded at no distant period. The whole Mussulman community takes interest in this proposed institution, and a meeting was convened last May to consider how it may be best set forward.

A private Mahomedan College has been recently established at Jalendhar. That of Auiresir is doing well, and the examinations held there last July gave very satisfactory results.

It is said with regard to the University of Calcutta, that some steps are likely to be taken so as to give women a right to take their place in the examinations held there. It is not stated whether, in case of their showing the required competency of knowledge, they will be admitted along with men to university honours and degrees.

The *Bhārat Shrumajh* continues its useful course, giving information on subjects of art and industry to the common people, and thus meeting one of the greatest wants of the day,—the turning the attention of the younger class of natives to what was called in ancient times *Shilpvidyā*, or the industrial arts.

The late numbers we have received of the above periodical contains articles on the *method of manufacturing shawls*, a branch of industry which we believe is on the decline in India owing to the change of fashions in Europe. There are articles with wood engravings on a *wonderful species of crab and the ostrich*, on *native instruments of art*, and on *Kāmrup*, a singularly interesting part of Bengal, where in former days the women showed more pluck than men. A history of this strange hill country would be a valuable contribution to our local information.

CORRESPONDENCE.

THE NEILGHERRIES.—FROM OUR MADRAS CORRESPONDENT.

EMERALD VALLEY, *June 9, 1875.*

When I last wrote I remember I said I was leaving for the hills. I do not know if I told you any particulars regarding them. The Neilgherries have become, more so of late, the established sanatorium of the Presidency. Neilgherries mean the "Blue Hills," from a distance they bear out their name capitally. When you arrive at their foot you have a scorching sun over you and moist ground under foot—a dense jungle with a prolific soil but unhealthy climate. As you ascend, you pass through magnificent forest scenery, which gets denser and denser as you advance. You either ride in a carriage, or tonton, or a palankeen, or on horseback. You find on all sides high hills, clothed with pristine forests, and hills and waterfalls of crystal water you meet everywhere, but the climate alone is unhealthy to live in. Say you have ascended about two thousand feet, which you do perhaps in two hours, you come into a land of a similar nature in appearance and climate, but where you find the produce of almost every climate in the world. Here the fruits of different countries, cold and warm, are to be seen growing side by side, a very curious thing. And further up, say you ascend another thousand feet, you come into hundreds of acres of the best coffee lands. Here you find the hand of man turning heavy jungles into the finest coffee estates. The climate is equally unhealthy here. Most of these coffee estates are owned by Europeans, and by the time you have ascended another two thousand feet, you pass through one more of coffee. Then you have got out of the fever height. You enter Oonoor, a charming European town. Here the scenery resembles Dorking in Surrey; much grander and more romantic. You find comfortable houses, built in the style of English houses, with their chimney tops peeping from every height through every glen. A very pretty place indeed. The whole place abounds with forest of all kinds, and some grown into great trees. It is simply lovely. The climate here is delightfully temperate, all throughout

the year. There are some very comfortable hotels here kept by European proprietors, and the rides and walks are very grand. You leave this and go higher. The scenery changes at every step. From dense forests you come out into more open heights. The scenery begins to resemble your own Devon—perfect verdure! living green! You travel as it were on the tops of undulating hills, with sholahs and forests in the valleys. About 16 miles from Ooonoor you come to Oolley. I have heard that here the country resembles Switzerland. After visiting various places in the neighbourhood, I became so enamoured with the climate and the country that I purchased a large estate; in position, soil, climate, water and other advantages it is almost unrivalled. I have some tea already there, very good tea, and much more is being planted. Besides tea, a lac or 10,000 chincona plants are being put in the ground.

We have received from our Bombay Correspondent the following List of Names of Members who have sent in their subscriptions of 5/- for the Journal of the Association. The names given in amount to 250.

Manakji F. Motah, Esq.
Dr. Rastumji J. Nádarsah, Esq.
Nowroji J. Zaydar, Esq.
Pestonji D. Sopariwála, Esq.
Ardeslur D. Dady, Esq.
Merwanji Edulji, Esq.
S. K. Mulaferoz, Esq.
Dinanath Muddonji, Esq.
A. S. Mahimwará, Esq.
Hirji A. Khambhá, Esq.
Dr. Temulji B. Nariman, Esq.
Dinshá S. Mody, Esq.
Sorabji J. Pákhá, Esq.
Manchorji D. Dady, Esq.
S. M. Bhedmar, Esq.
Dorabji Kharsedji, Esq.
Hormusji H. Wadia, Esq.
B. M. Malhári, Esq.
Mancherji F. Patel, Esq.
J. J. Da Silva, Esq.
Manabhoj B. Mulaferoz, Esq.

Fakeerji M. Patell, Esq.
Neherssanji K. Batliwói, Esq.
Ardeslur Lumjibhoj, Esq.
Byramji Dadabhoj, Esq.
Bapooji K. Vatchá Ghandi, Esq.
Merwanji Rastumji, Esq.
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D. C. Vatcha, Esq.
Rustumji K. Párahk, Esq.
Framji Bhicaji, Esq.
Moolji Thakarsi, Esq.
Ardeslur Framji, Esq.
Jehangir R. Mody, Esq.
Manakji D. Darwála, Esq.
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